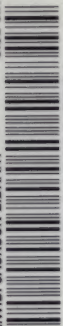


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EDUCATION

A SURVEY OF TENDENCIES

BY

A. M. WILLIAMS, M.A.

GLASGOW

JAMES MACLEHOSE AND SONS

PUBLISHERS TO THE UNIVERSITY

1912

PREFACE

THIS survey of tendencies in educational theory and methods is intended to meet the needs of young students and also offers to the general reader an account of the evolution and nature of a great public service.

The history of education is too apt to be considered as a record of "far-off things" that have little to do with the schools of to-day. It becomes fuller of life and interest when it is viewed as the story of man's attempt to ascertain what is of value and how to relate this to the child mind. So regarded, it is no longer a dusty closet of mouldering and forgotten fads, but a revelation of the pursuit of truth and the desire to preserve it by stamping it on the memory of the young. Hence one purpose of this little book is to bring out the connection between a philosophy of life and a school curriculum.

At the present moment there are conflicting theories—philosophical and educational—and a consequent divergence of opinion and practice in the schools. Some attempt is made to expound and criticise, occasionally to reconcile, the opposing doctrines and their applications; and at the same time to introduce readers to the latest developments of educational thought. One evidence of the ferment in education is the rapid growth

of pedagogical literature, and it is hoped that some guide to this is supplied in the numerous references scattered over the following pages.

It is of supreme importance that ratepayers should form some just conception of what education means, what it can and what it cannot do, and how it can be carried on. Unless they realise that education is "the foundation of every State," they will be indifferent to it and they will grudge to pay for it. This book has been written in order to show the need of education to a true national life and its claims upon the interest and the support of citizens.

GLASGOW,
26th August, 1912.

CONTENTS

CHAPTER I.

WHAT EDUCATION MEANS - - - - -	PAGE I
--------------------------------	-----------

Early systems—Preparation for life—Preparation for citizenship—The child's claim—Culture—Morality—Savage education—Greece and Rome—Plato and Aristotle—The citizen and the superman—The Middle Ages—Discipline and effort—The Renaissance—A conflict of theories—Present-day tendencies—The environment and the school.

CHAPTER II.

THE SCHOOL IS REFLECTED IN SOCIETY - - -	27
--	----

School discipline—Greece and Rome—Herbert Spencer—The Middle Ages—The child an undeveloped adult—Montaigne, Locke, and Rousseau—The discipline of consequences—School city system—Three-formed Hecate—Ancients and Moderns—Formal training—A conflict of purposes—General and special studies—Results of compulsory education—The defects of the present system—Physical degeneration—The general influence of the school—Does the school educate?—The growth of the school system.

CHAPTER III.

THE LIMITS OF THE SCHOOL - - - - -	51
------------------------------------	----

Is Education omnipotent?—Heredity—The natural bent—Genius—Character—Defects—Environment—Variation in standard—Function of the school.

CHAPTER IV.

PAGE

THE FUNDAMENTALS OF THE SCHOOL - - - 72

Three tasks of the school—The school and health—Physical surroundings—The moral atmosphere—The curriculum—Games and gymnastics—Laws of health—The school and the adult—Instruction—How instruction becomes possible—Character and Instruction—Transmissibility of school influence.

CHAPTER V.

THE CURRICULUM - - - - - 105

The Athenian curriculum—The training theory—Utility—The child's view—The child's observation—The teacher's function—Manual occupations—Other interests—Unity of experience—Outside school—Vocational studies—The religious question.

CHAPTER VI.

THE CITIZEN AS SCHOOL MANAGER - - - 148

Home education—Organisation of education—Free education—Co-education—Schools not under public authority—Local authorities—Parents and schools—The cost of education.

CHAPTER VII.

THE TEACHER - - - - - 182

Early teachers—Who should teach?—The teacher's qualifications—The State and the teacher—Training Colleges—Scarcity of men teachers—The local authority and the teacher.

APPENDICES

	PAGE
I. ENCYCLOPAEDIC CURRICULA: MILTON, LOCKE -	209
II. PLAN OF STUDIES SHOWING CORRELATION OF WORK - - - - -	211
III. CONSPECTUS OF EDUCATIONAL ORGANISATION IN SCOTLAND - - - - -	216
IV. SYLLABUS OF MORAL AND CIVIC INSTRUCTION -	217



Fond instruction on the growing powers
Of nature idly lavishes her stores,
If equal justice with unclouded face
Smile not indulgent on the rising race.

GRAY.

CHAPTER I.

WHAT EDUCATION MEANS.

I It may seem strange that there should still be room for discussion as to the meaning of education and the best methods of pursuing it. If we accept 1200 B.C. as the date of the Exodus, the human race is seen at work for more than 3000 years on instructing and training youth, for we read that the Jews were told to re-act the symbolism of the Passover in order that their children might be provoked to ask, 'What mean ye by this service?' and so a door might be opened for a lesson on the history of the chosen nation. An older educational system is referred to in Acts vii. 22, 'Moses was instructed in all the wisdom of the Egyptians,' and the esteem in which Egyptian education was held is suggested by 1 Kings iv. 30, where the measure of Solomon's wisdom is given in the words, it 'excelled all the wisdom of Egypt'; but, although one might suggest a very probable curriculum, there is no evidence as to the methods of teaching it. Enough is known, however, about early systems of education to reveal a divergence of aims and practice. A similar diversity is seen in the educational history of any individual people. In conversation with Dr. Burney at Streatham, Johnson laid it down that 'Education is as well known, and has long been as well known, as ever

it can be,' but from time to time schoolmasters have been led, if they have too rarely wandered of their own accord, into 'fresh woods and pastures new.' The slow response of the schools to the diffusion of new ideas in their environment is paralleled in other spheres, in, for example, religion and science. In *The Cathedral* Lowell writes :

Each age must worship its own thought of God,
More or less earthy, clarifying still
With subsidence continuous of the dregs—

and so describes the evolution of the modern conception of God from Jehovah, the tribal Deity of Israel. The history of science is strewn with discarded hypotheses and doctrines, so that, especially in recent years, the text-books have been unable to keep pace with the protean interpretation of the universe.

Something of the conflict of ideas with regard to education may be learnt from an examination of leading definitions.

- II Seneca the Younger (d. 65 A.D.), the preceptor of Nero, professes a sincere love of teaching, and in his *Letters to Lucilius* sets down some notable precepts for the schoolmaster. Among them is one that defines the aim of education, *Non scholae sed vitae discimus*.¹ We should learn, not for the sake of the school, but for the purposes of life, that is to say, schooling should keep in view the practical. This is a favourite remark with the person whom Seneca would have called *unus de multis*, the man-in-the-street, whose idea of education is, that it tends to concern itself unduly with mere trimmings when it turns aside from fitting a boy to write a business letter or handle problems in commercial arithmetic.

¹ *Ep.* 106.

The fact, however, that politeness is also insisted on suggests at least a dim preception that there is something that the school ought to give beyond the barest utilitarian instruction. A little consideration will show that no thinker of Seneca's stamp would or could interpret the practical in this narrowest fashion, that Herbert Spencer gave a truer interpretation when he wrote, 'To prepare us for complete living is the function which education has to discharge.'¹ The vulgar notion of what the school curriculum ought to be ignores both the diversities of men's occupations and the varieties of their functions. As Herbart truly says, 'It is not a certain number of separate aims that hover before us now (for these we could not beforehand thoroughly know), but chiefly the *activity* of the growing man—the totality of his inward unconditioned vitality and susceptibility.'² Since we cannot know, or indeed provide for, all the possible future aims of pupils, we must prepare them by a general mental stimulus for the demands of different callings. This does not exclude giving a prominent place to manual work and emphasising in general the importance of the hand as an instrument of expression. After the passing of the Education Act of 1870 a fatal error was made by establishing in the schools a curriculum of too clerical a kind; the idea was fostered that education has nothing in common with humble toil, from which indeed it provides a means of escape into some genteeler occupation. It will take some time to kill this false estimate, but in the community, in the writings of educationists, and in the schools there are signs that its essential error has been discovered. The conviction is spreading that all labour

¹ *Education*, chap. I.

² *Science of Education* (Felkin), p. 110.

is dignified (and that it is undignified not to labour), and that in every position of life man requires education. On the one hand the spread of the democratic spirit is leading to a genuine acceptance of the teaching of Pope—

Honour and shame from no condition rise :

Act well your part : there all the honour lies ;¹

on the other, there is a sincere belief that, wherever a man's lot is cast, education will enable him—and alone will enable him—to breathe 'an ampler ether, a diviner air.' In the noble words of Milton, 'I call a compleat and generous Education that which fits a man to perform justly, skilfully and magnanimously all the offices both private and publick of Peace and War.'² This is the ideal of the Workers' Educational Association, which aims at fitting its members to play their part in the community as well as in the workshop. A rural postman giving his leisure to Drummond's *Natural Law in the Spiritual World*, a carter hoarding his scanty savings to purchase Ruskin when he was costliest, a sandwichman in the free library poring over Schopenhauer—to take cases known to the writer—illustrate the possibilities of culture in the humbler walks of life. Sir Philip Magnus said recently, 'There can no longer be any doubt that elementary instruction must be based on practical work, and must have an experimental rather than a literary bias,'³ and there is growing up a body of pedagogic literature whose text is the constructive activity of the child.⁴ In many schools a more practical

¹ *Essay on Man*, epistle 4, l. 193.

² *Tractate on Education*.

³ *Educational Aims and Efforts*, p. 20.

⁴ See, for example, *The Place of Industries in Elementary Education*, by Katharine Elizabeth Dopp.

turn is being given to the curriculum, which is so drawn up as to utilise to the full the child's natural interests and his love of *doing*.¹

III So far it has been assumed that the purposes of life are known, but, in point of fact, as will be seen later, there is great difference of opinion as to what they are. One of the greatest schoolmasters that ever lived, Vittorino da Feltre² (d. 1446), regarded the education he gave in the Court School of Mantua as thoroughly practical, although it was essentially humanistic, that is, based on Latin and Greek, and in particular he viewed it as fulfilling the true purpose of the school, namely, the training of future citizens. Technical and professional studies were superstructures to be reared by others on the solid foundation of the liberal education approved by Vittorino, and hence the practical effect of the Mantuan curriculum was judged to be its influence on the physique and the mind of the pupils, its issue in a healthy, supple body, a sound, alert judgment, wisdom and integrity. In this one sees the reflection of ancient Athens: 'To a Hellene education meant the training of character and taste, and the symmetrical development of body, mind, and imagination. He would not have included under so honourable a name either any course of instruction in which the pupils mastered their future trade or profession, or any accumulation of knowledge undertaken with the object of making money.'³ Yet Vittorino was not content merely to revive pagan ideals; he suffused them with Christian feeling and

¹ See, for example, *The Demonstration Schools Record*, No. 1, edited by J. J. Findlay, chap. 7.

² See Woodward's *Education during the Renaissance*, pp. 10-25.

³ Freeman's *Schools of Hellas*, pp. 42, 43.

sentiment, just as Campion transliterates Horace's *Integer Vitae* :

Good thoughts his only friends,
His wealth a well-spent age,
The earth his sober inn
And quiet pilgrimage.

Like Plato, Vittorino looked to his curriculum to produce leaders and rulers. 'His was a school for statesmen, for administrators, for high ecclesiastics, for captains of distinction.'¹ Above all he valued the good citizen. 'Not everyone,' he used to say, 'is called to be a lawyer, a physician, a philosopher, to live in the public eye, nor has everyone outstanding gifts of natural capacity, but all of us are created for the life of social duty, all are responsible for the personal influence which goes forth from us.'² This, too, is the voice of Hellas. 'True education aimed solely at virtue, making the child yearn to be a good citizen, skilled to rule and to obey.'³

IV Yet in aiming at rearing the good citizen we may sin against both the child and the man. The mind of the child is remote from the experiences of the adult, and a great wrong is done to children by the attempt to compel them to think in terms of a life that is not yet theirs, and may never be theirs. 'Of all the children that are born,' says Rousseau in an eloquent passage,⁴ 'only a half at most reach adolescence, and it is probable that your pupil will not live to be a man. What must we think, then, of that barbarous education which sacrifices the present to an uncertain future, which loads a child with chains of every sort, and begins by making him miserable in order to prepare for him in the future

¹ Woodward's *Education during the Renaissance*, p. 12.

² *Ibid.* pp. 12-13.

³ Plato, *Laws*, 643 E.

⁴ *Émile*, bk. ii.

a happiness that it is probable he will never enjoy? Were I even to assume that education to be reasonable in its object, how could one witness, without indignation, these poor unfortunates subject to an insupportable yoke, and condemned, like galley-slaves, to never-ending toil, without any assurance that such sacrifices will ever be useful to them? The age of mirth is passed in the midst of tears, chastisements, threats, and slavery.' Such a condition is bound to exist when parents or teachers judge a child by their own standards. 'To assume that when a boy of ten does a cruel act he has the same ill-feeling which would lead an adult to act cruelly, or that when a child makes surreptitious use of his neighbour's work he is guilty of the same kind of deliberate fraud as an adult forger, is to assume that the young offender looks at his relations to others from the standpoint which only long years of intercourse have made possible to his adult judge.'¹ It is this wrong view of child nature that leads teachers to deal as severely with mere breaches of school-order as if they were grave moral offences; it explains how William Batt, Superintendent of Sidcot School, came to inform a peccant scholar, that 'whistling is the next door to swearing.'² An error of another kind is committed when the child mind is not treated as complete in itself. 'At every stage of his development a child's experience is as full and satisfying to him as is that of a philosophical psychologist to himself. That is, he is always in full relation to his world, he puts forth all his powers, he is only prevented from accomplishing all his desires by obstacles similar to those which equally hinder the

¹ Welton's *Psychology of Education*, p. 13.

² *A History of Sidcot School*, p. 83.

adult. The child feels no sense of incompleteness different in kind from that felt by any adult who finds that there are limits to his knowledge and power.' ¹ All this means that the child must be allowed to live his life now, to follow out his own interests. In his way Vittorino recognised this; he called the school at Mantua 'La Casa Giocosa,' the Joyful House, and 'it was expressly remarked of him that he considered, almost with reverence, the tastes and bent of each of his pupils.' ² And while we must guard the child and *his* child life, we must not less jealously protect the adult against the claims of the State, lest these destroy or hamper unduly the development and liberty of the individual.³

V It has been thought that the surest method of fitting the individual to take his place in the world is to disregard the practical applications of education, and to give what is called culture, training. This is expressed in the well-known definition of education as 'the harmonious and equable evolution of the human powers.' Such a definition assumes the existence in the mind of faculties that may be regarded as instruments ready for work, and capable, as it were, of being sharpened. This is a view of the mind widely held, and acceptable as a convenient interpretation of mental phenomena, but it is vigorously repudiated by modern pedagogy. The attack on the faculty-psychology has become insistent, owing to the spread of the influence of the German philosopher-teacher, Herbart. He taught that 'the soul has no innate natural talents or faculties whatever,

¹ Welton's *Psychology of Education*, p. 14.

² Woodward's *Education during the Renaissance*, p. 21.

³ See chap. ii.

either for the purpose of receiving or for the purpose of producing,'¹ although he admits that 'the old hypothesis of mental faculties cannot be entirely dispensed with, for that hypothesis is the work of ages, and indicates the nearest approach attainable by natural effort to bring together the mental life of man into one picture.'² This is not the place to discuss the constitution of the mind, but it may be pointed out that the faculties—if we assume either that they are innate or that they can be built up—must be exercised on something, they do not work *in vacuo*, so that we are thrown back on the question of the studies that are of most value; a question to be dealt with later.³ It is obvious also that this suggests a difficult problem. Dante's description of Aristotle, *il maestro di color che sanno*, the master of them that know,⁴ suggests that all-embracing sweep of mind which the enormous expansion of knowledge since the Stagirite's day has denied to moderns; the most accomplished scholar must now limit himself to a corner of the field of learning. Yet there is a consensus of opinion that a special pursuit ought to have a foundation broader than itself, and that the interests of life are wider than any subject or vocation. 'The question, whether training in forms of knowledge qualified as "practical" presupposes, for real success, adequate preliminary instruction in those supremely "human," admits of no hesitating answer.'⁵ Intense specialisation may make for the progress of society, but it involves the sacrifice of the individual. 'In the higher realm of true humanity, labour ought not

¹ *Lehrbuch zur Psychologie* (1816), part iii. chap. i.

² *Ibid.* introd.

³ See chap. v.

⁴ *Inf.* c. 4, l. 131.

⁵ Whitfield's *Commercial Education*, p. 1.

to be divided up to the point where each man is ignorant of his neighbour's work. Every man must have a love for all activities, each must be a virtuoso in one. But the particular virtuosoship is a matter of choice; on the contrary, the manifold receptivity which can only grow out of manifold beginnings of one's own individual efforts, is a matter of education.'¹ The same writer says that 'even in the whole realm of the sciences there is no single one which is capable by itself alone of carrying its devotee along the stream of life.'² It thus becomes a nice practical problem in ordering school studies to reconcile the claims of general education with those of the pupil's natural tastes and future work.³

¶ While many writers on education, like W. E. Gladstone, regard it as a means of making 'the human mind a supple, effective, strong, and available instrument for whatever purpose it might be required to be applied to,'⁴ and others, like Professor Bain, define it as 'the means of building up the acquired powers of human beings,'⁵ Herbart concentrates on one grand acquisition, 'the *good-will*, the steady resolution of a man to consider himself as an individual under the law that is universally binding.'⁶ This means that morality is the teacher's aim, that the true purpose of the school is to form character. In the words of Professor Rein, 'The educator should *so* educate his pupil that his future personality will be in keeping with the *ideal* human

¹ Herbart's *Science of Education* (Felkin), p. 110.

² *Ibid.* bk. iii. chap. 4, sec. 3.

³ See chap. v.

⁴ Whitfield's *Commercial Education*, p. 1.

⁵ *Education as a Science*, p. 9.

⁶ *Aesthetic Revelation of the World*.

personality.'¹ This is not an abstract conception of the goal of education, but a definite concrete purpose, since Herbart and his disciples, like Professor Rein, regard the will as springing out of the 'circle of thought,' that is, it is determined by the materials of instruction and the manner in which they are taught.

Such a doctrine at once suggests the question, What is the ideal human personality? otherwise, What is the theory of life embodied in any educational system? A glance at the history of the chief systems will show a great diversity of ideals.

VII It is found in particular that there is a great variation in the prominence given in different countries, and in different ages, to physical education. Naturally it counts for most in primitive times, when the race is to the swift and the battle to the strong. Among savage races there is found the same view of nurture as is formally expressed by Herbert Spencer and is implied in many educational systems, that it is a preparation for life. Thus, among the Zulus the practice was—perhaps still is—to paint a youth white and turn him out for a month naked, with shield and assegai, to find food for himself and to guard his life against wild beasts and human enemies. The paint—which would wear off gradually, although it could not be washed or rubbed off—made the lad conspicuous, and thus he had to learn the arts of surprise in attack and concealment in defence. If, at the end of the probationary period, he came back safe and sound, he was received as one that had proved his manhood; if he never returned, he was forgotten as a weakling. This drastic discipline weeded out the less fit, and secured a satisfactory standard of

¹ *Outlines of Pedagogy*, p. 75.

efficiency. It had the further effect of relieving the tribe of the burden of supporting those unable to provide for themselves.¹

VI Among the nations of Greece and Rome infanticide was practised from the same motives, to get rid of the defectives and to lessen the cost of maintenance, although these peoples regarded the matter rather from the individual or family standpoint than from the communistic one. So much so that even a healthy child might be exposed if the father thought himself unable or were unwilling to maintain it. 'As soon as a child was born at Sparta, it was taken before the elders of the tribe to which its parents belonged. If they decided that it was likely to prove sickly, it was exposed on Mount Taügetos, there to die or be brought up by Helots or Perioikoi.'² Miss Harrison says on this subject, 'Public opinion, except at Thebes, countenanced the exposure of superfluous children. The practice was not infrequent, especially in the case of girls. The child was usually exposed in an earthen vessel, hence the term, to "dish" a person.'³ The practice was dictated partly by regard to Eugenics, partly by the constitution of the Greek State, which had no teeming world of trade and commerce to absorb its citizens. 'The cheapness and abundance of serf- or slave-labour made it possible for a large proportion of the free population to live in

¹ For savage education generally see Monroe's *A Brief Course in the History of Education*, chap. I.

² *Schools of Hellas*, p. 13.

³ *A Companion to Greek Studies*, p. 499 ; cf. Potter and Boyd's *Grecian Antiquities*, pp. 653-4 ; Euripides, *Ion*, ll. 18-20 ; Herodotus, i. 112 ; Lietzmann's *Greek Papyri*, p. 9 ; Pindar, *Ol.* vi. ; Pierson's *Moeris*, p. 138.

idleness, and devote their time to the development of the body by physical exercises, of the mind by perpetual discussion, and of the imagination by art and music.' ¹ The same mixture of motives operated in Rome. For girls a dowry was an essential part of the expense connected with them, and this led fathers to look with anything but satisfaction on an addition to the female branch of the family. To boys the same objections were not applicable, but they in turn were not allowed to become very numerous, because there was so little means of providing for them. Practically, agriculture, law, the army, politics, made up the whole list of employments a Roman citizen would consent to engage in. Anything else was left to slaves, freedmen, or foreigners, as below the dignity of a Roman—the result being that a great portion of the citizens of Rome did absolutely nothing, supporting life on the allowance made to them by patrons, in later times also by emperors, and relieving its tedium by assiduous attendance on the games in the circus. Among the Romans, as among the Jews, deformity was regarded as a mark of divine anger, and deformed children were frequently drowned, if they were not left lying on the road. In early cases, as well as in grave cases, involving grown up children, the nearest male relatives had to be consulted. Roman Law, however, did not allow a well-formed male child, or a well-formed *first-born* daughter, under three years of age, to be killed. But any child might be left in the open, to be picked up by passers by, the boys for slavery, the girls for a worse fate. The decay of the population, in consequence of such measures, led to various imperial enactments to check them. Special

¹ *Schools of Hellas*, p. 43.

advantages were offered to those with three or more children (an example followed by Philip IV. of Spain and by modern France), parents that had exposed their children were not allowed to recover them at any future time, and, finally, penalties were imposed, but all to no purpose—the pressure of straitened circumstances was too strong.¹ Burton quotes references to similar practices in China and Japan.² Plato himself recommends that the issue of inferior parents with the imperfect children born to superior parents should be abandoned or concealed in some mysterious hiding-place.³ According to modern theory Greece fell from its high estate through the devastations of malaria, while Rome paid the penalty of wasting the flower of its manhood on distant battle-fields and leaving the less fit to make a nation.⁴ Both cases illustrate the necessity for taking pains to keep the human stock healthy, and hence some, while not questioning the modern policy of doing the best possible for defectives, have grave doubts as to the wisdom of allowing them to mingle freely with the rest of the population.⁵ Hector Boethius states that in Scotland in former times the most drastic measures were taken to check the multiplication of the unfit,⁶ and the passage at least testifies to an early appreciation of Eugenics. There is much

¹ Ramsay's *Roman Antiquities*, pp. 249, 421, etc.

² *Anatomy of Melancholy*, part i. sect. ii. mem. iv. subs. vi.

³ *Republic*, bk. v. See Adam's *Republic*, vol. i. pp. 298, 358.

⁴ Thomson's *Heredity*, p. 533.

⁵ Sherlock's *The Feeble-minded*; Lapage's *Feeble-mindedness in Children of School Age*.

⁶ *De veterum Scotorum moribus*, lib. i.

to be said for the principle of Plato's proposal that the State should interfere with the free transmission of morbid diatheses.

IX In the *Republic* Plato makes a Moloch of the State, which is supreme, the individual and the family both being sacrificed to it; at birth the children of good parents were to be received by the officers appointed for the purpose and placed in the general nursery under the charge of certain nurses, living apart in a particular quarter of the city.¹ He found an actual scheme corresponding to his Utopia in Sparta, not in his own Athens, where stress was laid on the free expansion of the individual, on the harmonious development of the mind and the body of each citizen. 'At seven the (Spartan) boys were taken away from home and organised in a most systematic way into "packs" and "divisions,"' and were taught what Sparta regarded as the whole duty of man, 'to be brave, to be indifferent to hardships and pain, to be a good soldier, and to be always in perfect physical condition. . . . The Athenian's conception of the perfect citizen was much wider and much more difficult of attainment. Pluck and harmony of physical development did not satisfy him: there must be equal training of mind and imagination, without any sacrifice of bodily health. He demanded of the ideal citizen perfection of body, extensive mental activity and culture, and irreproachable taste.'² Mr. Kenneth J. Freeman is of opinion that the evidence shows 'that Hellenic education alike at Sparta and at Athens, in theory and in practice, aimed at producing the best possible citizen, not the best possible money-maker; it sought the good of the community, not the

¹ Bk. v.

² *Schools of Hellas*, pp. 18, 275, 276.

good of the individual,'¹ but it seems probable that, as regards Athens, the case is over-stated. On this point the witness of Thucydides may be cited. Into the mouth of the Corinthian embassy to Sparta on the eve of the Peloponnesian War the historian puts an expression of the Athenian's readiness to devote body and mind to the service of the State,² but he also makes Pericles claim, in his funeral oration, Athens as the school of Greece and her citizens as the most accomplished in the world.³ Thus, while Sparta and Rome regarded education as teaching duties, Athens looked to it as not less responsible for the growth of the Superman. This is implied in the educational theory of Plato and Aristotle. The former finds the ultimate goal of education beyond 'our bourne of Time and Place,' this region of sensibles and their shadows; 'the soul does not desist from her journey until she has scaled the topmost summit of the intelligible land and beheld the Idea of Good;'⁴ a truly noble expression of the perfectibility of human individuality. The latter aims at fitting man to take his place in the State, but also at allowing him to realise himself so that he may be able to use his leisure well. Here Aristotle touches on a problem of the hour. What is still to seek in the schools is teaching that will give a worthy conception of what is best, and a desire to seek it both while we work and while we play. This is part of the end of education as conceived by Plato and Aristotle, that it should form character, and that this should express itself in the whole of man's life. 'We have to be busy and to go to war, but still more to be at peace and in the enjoyment of leisure. We

¹ *Schools of Hellas*, p. 275.

² i. 70.

³ ii. 41.

⁴ *Adam's Religious Teachers of Greece*, p. 408.

must do what is necessary and useful, but still more what is fine.' ¹

✕ This antithesis between citizenship and supermanhood runs through modern education and has to be noted and reckoned with by the teacher. The urgency of physical drill, the feeding of children, and school medical inspection became apparent as the result of the discoveries made during the recruiting for the last South African War. The revelations as to the physical defects of the men coming forward to enlist caused an insistent demand for the immediate adoption of remedial and preventative measures to check the alleged physical degeneration of the race.² To a very large extent the agitation was carried on, not so much in the interests of the individual, as in those of the nation and the race. In like manner the teaching of citizenship emphasises the duties we owe to the State, the subordination of the individual to the general welfare. The doctrine of self-sacrifice was reinforced by the progress of the Russo-Japanese War, with its pictures of Japanese devotion and patriotism, and it has its place in the scheme of education. The phrase 'each for all' embodies a great teaching, but so does 'all for each,' which implies the obligation of the community to give play to the growth of the individual. This was the Athenian ideal, that education must be suitable to a free man living in a free State, and it is one not to be lost sight of. In modern days it tends to be obscured by military and other systems that threaten our liberty in virtue of the

¹ *Pol.* 4. 14.

² Reports of the Royal Commission on Physical Training (Scotland) and the Committee on Physical Deterioration; Mrs. Watt Smyth's *Physical Deterioration*, chap. 2.

claims they make to fetter our freedom of thought and action.

During the Middle Ages¹ education became mainly a discipline that exacted the subordination of the individual to the demands of an other-worldly view of life. The free expression of personality was inconsistent with the doctrine that the period of human existence is merely an apprenticeship during which neither body nor intellect is to be regarded, the whole stress being laid on moral training. Christian doctrine was coloured by Neo-Platonism, from which it derived an asceticism that affected mediaeval views of education. The teaching of the Church with regard to the flesh, that it imprisons and wars against the spirit, striving to seduce it from its allegiance to the divine, and with regard to the worthlessness of earthly knowledge and the pride of intellect, not only affected the matter of the curriculum, leading to the depreciation of physical education and secular studies, but also affected the form, leading to the exaltation of discipline and effort.² According to Plotinus: 'The soul of man belongs to the higher element of reason, but by a mysterious fate is imprisoned in the world of sense, and is ever striving to regain its proper sphere. Our vocation is, therefore, through asceticism, to regain our original home.'³ It was no longer a question of enabling the Superman to evolve, or of making the perfect citizen; that which is natural must be crushed if the spiritual was to flourish, and the life now became a strenuous preparation for the life to come. Thus there grew up the idea of authority

¹ A.D. 476-1400.

² *Decline and Fall of the Roman Empire*, chap. 37; *Dictionary of Philosophy and Psychology*, art. Alexandrian School.

³ Alexander's *A Short History of Philosophy*, p. III.

in education, and also the idea that there is virtue in effort merely because it puts a constraint upon nature. One of Locke's favourite doctrines is, that the child's mind is to be hardened by the denial of its desires, even when they are not unreasonable;¹ and Mrs. Gaskell gives an extraordinary example of the practice followed by a disciple of Mr. Day's. 'An aunt of mine,' she writes, 'had been taken by this gentleman and his wife to live with them as their adopted child. They were wealthy people and kind-hearted, but her food and clothing were of the very simplest and rudest description, on Spartan principles. A healthy, merry child, she did not much care for dress or eating; but the treatment which she felt a real cruelty was this. They had a carriage, in which she and the favourite dog were taken an airing on alternate days; the creature whose turn it was to be left at home being tossed in a blanket—an operation which my aunt especially dreaded. Her affright at the tossing was probably the reason why it was persevered in.'² Such violence to a child's feelings was considered a part of a sound disciplinary method.

XII Education has suffered much from these ideas of authority and effort. Hardly in any other sphere has the dead hand of authority weighed more heavily on matter and method, checking the renovation of the curriculum and the spread of new views. Of late years there has been a welcome freshening of the schools; early reformers like Pestalozzi and Herbart have at last secured an audience, and moderns like Rein and Dewey have made themselves felt. But in teaching, opinion broadens slowly, and one still hears everywhere the old

¹ *Some thoughts concerning Education*, par. 38.

² *Life of Charlotte Brontë*, chap. 3.

old story of the disciplinary value of effort. 'Where there is no difficulty there is no praise,' says Johnson, and his saying is echoed by many concerned with education, who seem to think there is some sacred efficiency in drudgery. It may be true that to conquer a difficulty or to go through with an irksome task is a test of ability and character, and that the habit of grappling strenuously with problems of all kinds is worth developing, but it is quite another thing to value a task simply because it is hard, to wave away easier methods of reaching desired ends. It would be fairly hard for an ordinarily educated person to learn to repeat the letters of the Hebrew alphabet, but it would be a sheer waste of time, that is to say, there is nothing in the doing of a thing if the thing in itself is not related to what concerns us. Nor again is there any reason why, if something of moment is to be memorised, one should hesitate to use mnemonics and other short ends. The road to learning has plenty of natural obstacles; there is no need to supply artificial ones or to refuse to blow up some. In the ears of the apostles of effort the teaching of Herbart and Spencer sounds strange, the doctrine that intellectual work may and should possess interest.

γπ The Renaissance was a vigorous protest against the cramping influences of mediaevalism. This new birth of the human spirit took place in Italy in the time of Petrarch (1304-1374), his disciple Boccaccio (1313-1375), and Manuel Chrysoloras (*circa* 1355-1415), 'the first real teacher of Greek in Italy.' A period of preparation led to a great revival not only of the pagan literature, but also of the pagan spirit, and men turned away from the austerity and the intellectual narrowness of the Middle Ages to welcome a movement that taught the joy of life, the

delights of letters and art, the glories of freedom, the value of the individual.¹ The movement, at first a great tidal wave, by and by was lost in the shoals and straits of a narrow humanism, the mere study of language. 'The function of the Revival was primarily to reveal the Italian to himself, to exhibit the characteristics of his personality displayed on the most striking scale, viz. that of an entire culture, in process of rediscovery before him. Hence the Revival of ancient learning appealed to every genuine child of Italy. For in it he saw enforced his own innate self-assertion, his love of fame and distinction, his deep-seated sense of individuality. The virtue of the mediaeval Church was submission, suppression of personality. The Graeco-Roman ideal, as he interpreted it, was a diametrically opposite estimate of life. Development of personal force, with its corresponding assertion in society, in politics, in letters, or art, was in reality the *virtù* of the Renaissance. It illustrates its strength, and no less explains its foibles. The artifices of expression, skilful imitation of things worthy as a substitute for becoming worthy, was the inevitable outcome of the ideal when it had passed its noon.'² But, although the sun of the Renaissance went down, an after-glow remained in the emphasis on individuality, which was carried forward alongside of the Christian element that was now prominent in all educational ideals. These two things—individuality and religion, and particularly individuality as related to religion—found expression in the Reformation, which had its own distinctive ideal, popular education. This was inseparable from Protestantism,

¹ *The Cambridge Modern History*, vol. i. chap. 16.

² Woodward's *Education during the Renaissance*, p. 6.

whose great contribution to educational progress was its advocacy of schools for the people. 'It is not maintained that the Reformation gave the Bible to the people in the vernacular, for there were at least twenty-four German editions before that of Luther. Nor is it true that it gave the elementary school to the people; for it is probable that the actual opportunity for education open to children of all classes was greater for the century before the Reformation than it was for the century afterward. But the modern idea of elementary education is undoubtedly an outgrowth of the principles involved in the Reformation.'¹ This followed from the cardinal thesis of the Reformation, that each individual is entitled and even summoned to ascertain for himself what God has revealed in His Scriptures, and hence that all should be able to read the Bible either in the original or in translation. Here is the genesis of the educational ladder, which shall lead the sons of the humblest to the seats of the highest. Mistakes have been made, and some have been encouraged to seek the upper rungs, although their true place was on the lower, but we are getting wiser by our errors. It is seen now that education for all does not mean the same education for all, but opportunity for all to work and live in the sphere for which they are fitted, that the skilful hand and the trained eye are not less valuable to society than 'the subtle, contriving head.'

XIV As knowledge grew, and schools multiplied, there emerged a conflict of studies and a swarm of theories. Comenius advocated the knowledge of things as against those that put their trust in languages,² and this anti-

¹ Monroe's *Brief History of Education*, p. 194.

² Laurie's *Comenius*, pp. 120, 220.

thesis has developed into the modern warfare between scientific and literary subjects. Locke and Rousseau originated that study of the child which has been so wonderfully developed in our time ; in their teaching began the care of the child's body, the patient analysis of his mental processes, which are characteristic of modern education. Pestalozzi gave a new impetus to the cause of popular education as a chief means of social reform, and thus paved the way for regarding the school as a nursery of citizenship.

XV At the present moment one can see the influence in the schools of the thinkers just briefly referred to. The medical inspection and the feeding of pupils, physical drill and games, open-air and recreation schools, represent the triumph of the advocates of a sound body. Hand and eye work, occupation studies and intuitive methods, have realised the teaching of Pestalozzi and Froebel. The antithesis between science and literature still remains, but is reconciled by the ideal of a comprehensive curriculum to be followed by specialised studies. One of the most potent influences of the time is Herbart, whose doctrine of many-sided interest is not inconsistent with, but rather includes as its final outcome, that effort so dear to a certain school of educators.¹ A voice less loud is that of Hegel, whose application of evolution to education and doctrine of spiritual growth by self-estrangement have to some at all events given an inspiring ideal of education.² Latest of all comes Dewey with his pragmatist view of education and his insistence on the importance of the individual.³

¹ Williams's *Herbart*, p. 89.

² Mackenzie's *Hegel's Educational Theory and Practice*.

³ Dewey's *The School and Society*.

y v] The lesson of this survey of the secular movement in education is, that the environment exercises a strong influence on the school, penetrating its curriculum and methods, and hence it follows that notable service may be done by those that, without technical familiarity with pedagogy, diffuse just conceptions of the ends towards which human endeavours should be directed. It is for the experts to determine how the school can help to realise the purposes of life. In 1861 Herbert Spencer published his monograph on Education, and, in the first chapter, asked, What knowledge is of most worth? the answer being, Science. So, too, Huxley defined a man of liberal education as one 'whose mind is stored with a knowledge of the great and fundamental truths of nature, and the laws of her operations.'¹ The teaching of these two thinkers bore witness to a vigorous demand for the spread of scientific knowledge and methods, and by degrees and at first with stumbling and ill-directed steps the schools roused themselves to move towards the new goal. Huxley himself, with all his enthusiasm for science and competence as a teacher, could offer no suggestions as to how the schools ought to handle it,² and children read science manuals, more or less trustworthy, at the bidding of teachers many of whom knew little of the subjects and nothing of how to teach them, in preparation for the visits of inspectors whose competence rarely excelled that of the teachers. Yet all the while the true way to proceed was open. In his *Émile*, 1762, Rousseau wrote of his ideal pupil, *Qu'il ne sache rien parce que vous le lui avez dit, mais parce qu'il l'a compris lui-même ; qu'il n'apprenne pas*

¹ *Science and Education*, p. 86.

² Magnus's *Educational Aims and Efforts*, p. 38.

la science, qu'il l'invente, 'Let him know nothing because you have told it to him, but because he has comprehended it himself; he is not to learn science, but to discover it.' Here is the 'Heuristic' method of which Professor Armstrong has written,¹ the method of observation, experiment, and reasoning *by the pupil*. The method is costly, and it demands well-trained teachers,² but it is sound and fruitful. The history of the reaction of the schools to the demand for science teaching illustrates the pressure of the environment, the necessarily slow response owing to the difficulty of finding teachers capable of adapting themselves to the new circumstances, and the consequently long period that may elapse before seminal ideas like Rousseau's 'heuristic' method or Herbart's 'interest' find general acceptance. The moral is that an essential part of educational organisation is an Intelligence Department for gathering and disseminating information about methods and reforms,³ that the citizens generally should be brought to grasp that only through the schools is it possible to realise the ideals of individual and national life, to the end that, by taking a keener interest in them and giving them a less grudging support, they may increase their efficiency and quicken their action. And one may learn this also from the history of education, that, if progress seems slow, it is very real, and that at long last the thoughts of the leaders among men find an echo alike in stately edifices amid 'the ebb

¹ Board of Education Special Reports, vol. ii.

² Hodson's *Broad Lines in Science Teaching*, p. 250.

³ The Board of Education and the Scotch Education Department have done much in this way.

and flow of streets,' and in those humbler schools where 'great mornings shine around the bleating pens.'

In front the sun climbs slow, how slowly !
But westward, look, the land is bright !¹

¹ A. H. Clough.

CHAPTER II.

THE SCHOOL IS REFLECTED IN SOCIETY.

1 WHILE the environment affects the school, it is equally true that the school affects the environment, and it does this both by modifying the individual pupils, among whom are the future members of the adult community, and by diffusing knowledge and ideals of conduct. This action and reaction may be illustrated by the history of school discipline.

2 In Sparta boys were treated with great severity. 'They were all under the control of a "Paidonomos," or "Superintendent of the boys," a citizen of rank, repute, and position, who might at any moment call them together, and punish them severely if they had been idle; he had attendants who bore the ominous name of Floggers. . . . Floggings were exceedingly common at Sparta. Any elder man might flog any boy. It was not etiquette for boys to complain to their parents in these cases; if they did so, they received a second thrashing. But the triumph of this system was the flogging of the "epheboi" yearly at the altar of Artemis Orthia, in substitute for human sacrifice. Entrance for the competition was quite voluntary, but competitors seem always to have been forthcoming even down to Plutarch's days. . . . The competitors

were often killed on the spot ; but they never uttered a groan.' ¹ Sports were marked by a similar brutality and desire to test and develop strength and endurance. Thus, in one game, where the opposing teams strove to drive each other into the water, there was a sort of glorified Rugby scrum, in which the rivals ' fought with their hands, kicked, bit, and even tore out one another's eyes ' ? ² This fierce training mirrored and maintained the Spartan national temper. Mr. Kenneth J. Freeman ³ thinks the third Mime of Herodas, *The Schoolmaster*, the scene of which Mr. J. A. Nairn lays in Kos, throws light on the discipline in Athenian schools ; in it Metrotime brings her son Kottalos to the schoolmaster Lampriskos, and asks him to give the boy a sound flogging. For this purpose the lad is ' horsed,' and thrashed till ' he's as mottled as a water-snake.' The discipline was certainly severe, and corporal punishment was common. In harmony with this, there was a certain bloodthirstiness in the public of Athens. In boxing contests they liked to see smashing blows, like that described in the 23rd *Iliad*, dealt with a fist bound with leather thongs armed with lead or metal bosses ; their taste was not outraged by the action of Achilles, when he fastens the corpse of the gallant Hector to his chariot, and drags it through the dust, nor by such blood-boltered passages as ll. 152-155 of Hecuba—' thou must look upon the maiden lying prone before the tomb and weltering in the gore that gushes in a dark stream from her gold-adorned neck.' In Rome the circumstances were similar. The ferula, or rod, and the scutica, or leather whip, with one or more thongs, were freely used. Martial complains that his slumbers were broken

¹ *Schools of Hellas*, pp. 18 and 28, 29. ² *Ibid.* p. 28. ³ *Ibid.* p. 98.

before cock-crow by the outcome of the Roman schoolmasters' severe discipline ;¹ and Horace tells us his teacher Orbilius was fond of flogging him ;² in pleasing contrast is Quintilian's strong condemnation of corporal punishment.³ That the harsh punishments in the schools were not offensive to general sentiment may be inferred from the Roman fondness for gladiatorial shows.

3 In an interesting passage⁴ Herbert Spencer argues that domestic and school discipline, though it should not be much better than the discipline of adult life, should be somewhat better ; that more than this is not desirable, since 'such degree of harshness as children now experience from their parents and teachers may be regarded as but a preparation for that greater harshness which they will meet with on entering the world.' He suggests that a boy with a too keen sense of rectitude, a too elevated standard of conduct, would find life intolerable or even impossible, and that it would be of no use to reform family or school government faster than other things are reformed. This expresses otherwise what has been said above about that interplay of the school and the environment which is to be further illustrated.

4 During the Middle Ages the teaching of the Church with regard to the corruption of human nature and the dangers to the soul from its association with the body led to a cruel and repressive school discipline. In classical times the body was severely treated in order to produce and test endurance ; in mediaeval times, in order to keep in subjection a dangerous rebel. In the monastery, asceticism, penance, scourging, exhausting

¹ Lib. 9, epig. 69.

² i. 3. 14.

³ *Ep.* ii. 1. 70.

⁴ *Education*, chap. 3.

exercise beat down the appetites and desires that threatened the spiritual life; in the school, the rod repressed the natural boy and forced him into the strait-jacket of a discipline that aimed at conforming him to the current adult standard of life and conduct. Some observers of the times saw the cruelty and uselessness of the system, though no one was able to devise an alternative. Thus Anselm, speaking of the harsh treatment, and unnatural education of pupils, said: 'When they are grown up, what will they become? Idiotic and stupid. A fine education that which makes brutes of men! . . . If you were to plant a tree in your garden, and were to enclose it on all sides so that it could not extend its branches, what should you find when, at the end of several years, you set it free from its bands? A tree whose branches would be bent and crooked; and would it not be your fault, in having so unreasonably confined it?'¹ This is so far excellent, but there is no express recognition of the child's claim to a child life.

3. A long time, indeed, had to pass before the charter of the child was drawn up, and his freedom to live his own life asserted. As long as he was regarded as an undeveloped adult to be forced towards the fulness of his intellectual and moral stature, and educators failed to see in each stage of his development a rounded whole, school discipline was tyrannical and the rod was active. 'Henry IV. wrote to the governor of Louis XIII.: "I complain because you did not inform me that you had whipped my son; for I desire and order you to whip him every time that he shall be guilty of obstinacy or of anything else that is bad; for I well know that

¹ Compayré's *History of Pedagogy*, p. 77.

there is nothing in the world that can do him more good than that." ' ¹ Compayré ² records how the eldest son of the Marquis of Boufflers was flogged to death by the Jesuits, and how in 1818 the boys at Charterhouse resisted the proposal to substitute a fine for corporal punishment and cried, 'Down with the fine! Long live the rod!' the severe punishments sanctioned by La Salle (1651-1719), and those still more severe inflicted by a Suabian schoolmaster who died in 1782. According to the account this petty tyrant had given 911,527 canings, 124,010 whippings, 10,235 boxes on the ear, and 1,115,800 thumps on the head.

6 But milder teaching had been diffusing itself in the school environment. The need for it, and also the explanation of the slowness of its reception may be gathered from Mr. Nevill's *Anecdotes and Memories of Eton College* with its story of flogging and the prevalence of brutal customs involving gross cruelty to animals. A society recruited by members educated in such surroundings was not likely to be squeamish about severe chastisement, or to listen consentingly to the advocates of gentler discipline. The atmosphere surrounding even the later preachers of a humaner doctrine is given in Thackeray's paper, *Going to see a man hanged*. Yet from the sixteenth century onwards we find the great educators denouncing violence and compulsion, and their denunciation becomes stronger as the value of the individual becomes recognised. Montaigne (1533-1592), 'could never away with this kind of discipline used in most of our Colleges,' and in his *Essays* he exclaims, 'How wide are they which go about to allure a child's mind to go to its book, being yet but tender and fearful,

¹ *History of Pedagogy*, p. 147.

² *Ibid.* pp. 148, 202, 272, 416.

with a stern frowning countenance, and with hands full of rods.' ¹ He approves of 'a sweet-severe mildness,' ² and would rather 'see their school-houses and forms strewed with green boughs and flowers than with bloody birchen-twigs.' ³ In like manner Locke (1632-1704), although he sanctions severe flogging to overcome stubbornness and obstinate disobedience, ⁴ disapproves of 'the usual lazy and short way by chastisement and the rod' ⁵ as a means of forming the character or inducing to learn. 'I believe,' he says, 'it will be found that, *caeteris paribus*, those children who have been most chastis'd seldom make the best men.' ⁶ Rousseau (1712-1778) stood for the rights of the individual against the claims of authority wherever lodged, and by consequence he disapproves of punishments except in so far as they are the natural consequences of acts; the denial of the right to punish appears in an extreme form in Mrs. Gilman's *Concerning Children*, where the author tilts against the long-established belief that the child's cardinal virtue is obedience. The teaching of Rousseau acted as a solvent on all accepted conventions, customs, doctrines, institutions and traditions in education, society, politics. Napoleon said that without Rousseau there would have been no French Revolution—while his influence on the subsequent development of the theory of education has been deep and strong. ⁷ From his time onwards there was a recognition of the child as a child with his own life, his own interests and purposes, as a being not to be tried or corrected according to adult standards of

¹ i. 25.² *Ibid.*³ *Ibid.*⁴ *Thoughts Concerning Education*, par. 78.⁵ *Ibid.* par. 47.⁶ *Ibid.* par. 43.⁷ Boyd's *Rousseau*, pp. 350-360.

conduct. And concurrently with the spread of such ideas in the environment of the school and the diffusion of democratic notions inconsistent with the absolute subordination of any individual to uncontrolled authority, the schools themselves were instilling doctrines that tended to shake the old discipline of force and terror.

7 The spread of science, with its lessons on cause and effect, led to attempts to establish the place of natural law in the moral world, and in his *Education*, Herbert Spencer gave prominence to Rousseau's doctrine of the discipline of consequences. He argued that the *force majeure* of teacher or parent tends to breed resentment in the child and as mere compulsion has not the influence on conduct of penalties that are seen to flow naturally from one's own actions. Plainly, however, the consequences may be too serious, and Rousseau himself recognised that children must be protected from themselves. Again, the consequences of the infraction of a law of nature may manifest themselves too late to secure the offender from irremediable physical and moral damage. Further, there is no allowance for motive in this teaching by consequences. A fall from a dangerous height will maim a burglar trying to climb into a house by an open window and also a hero trying to rescue a child from a burning building. Nor does such teaching bring home to a child the idea of a moral law or his relation to constituted authority.¹ Professor Bain² has pointed out that the child may soon detect that the pain he suffers is the result of a device, as when the unpunctual child is left behind, and that he tends,

¹ See Laurie's *Educational Opinion from the Renaissance*, chap. 16.

² *Education as a Science*, p. 118.

in his inability to realise the cold impersonality of natural laws, to lay the blame on a *person*—known or unknown, and that he lacks the foresight and foreknowledge to realise consequences when the evil impulse is on him. There is nevertheless room in family and school discipline for correction by natural consequences, as when, having destroyed toys, a child is not allowed new ones, or is allowed to bear the previously defined penalty of infringing a known regulation, and also for Bentham's 'characteristical' punishments, those that fit the crime, as when a child, having done a piece of work negligently, is obliged to do it again and better. The plan of eliminating the personal interference of the master as far as this is possible and judicious, and allowing the pupil to stand or fall by his own deeds or misdeeds, has been worked out in the 'Star and Stripe' system.¹

8 An interesting attempt to abolish the traditional repressive discipline, and to substitute for it a self discipline that should at the same time teach civics and patriotism, is the American School City System. Under it the school is organised as a city with its own officers, including a Judiciary Department, to which is assigned the discipline of the school, the Principal, however, having a veto.² The plan is an excellent illustration of the reaction between the community and the school; it is born of the democratic spirit, and at the same time helps to foster that spirit.

9 The real source of a sound school discipline is a curriculum adapted to the child's natural interests and needs, and carried out in a healthy school by teachers in sympathy with their pupils, and adequately trained

¹ See *The Educational Times*, Dec. 1911.

² See Hayward's *Day and Evening Schools*, pp. 360-366.

for their task. Government there must always be, and at times this may mean repressive discipline, but in such a school compulsion will be rare while guidance will be everywhere. Towards what goal does the guidance lead ?

10 When we look into the future and picture what the boy might become, the vision, like Hecate, presents to us three faces. One is that of the Man, 'noble in reason, infinite in faculty, in form and moving express and admirable, in action like an angel, in apprehension like a god, the beauty of the world, the paragon of animals.' So Shakespeare describes him that has attained ideal fulness of stature in body and in mind, whose individuality has rounded to perfection. Another is that of the Worker. 'It is the first of all problems,' said Carlyle,¹ 'for a man to find out what kind of work he is to do in this universe,' and when he has found it, 'the glory of a workman, still more of a master-workman; that he does his work well, ought to be his most precious possession; like the "honour of the soldier" dearer to him than life.'² The third is that of the Citizen. 'Our work of education,' says Dr. Kerschensteiner, 'will be immeasurably more valuable if we succeed in arousing in the young man the feeling that he ought to be an active member of society, a feeling that has not yet been inspired in the primary school, because both maturity of thought and contact with public life are wanting. The feeling once excited will remain with him as a stimulus to the end of his days, spurring him on to acquire knowledge and to develop his character, and to appease the ever-increasing desire which has

¹ *Inaugural Address at Edinburgh* (1866).

² *Shooting Niagara*, 7.

been kindled by our early efforts.' ¹ As he also says, ² 'Neither scientific nor technical education will give, as a matter of course, any guarantee that the person so equipped will place his intellectual or technical weapons at the service of the general public whenever circumstances demand it.' There is, therefore, a three-fold task laid upon the school, to help each child to reach the perfection of which his individuality makes him capable, to prepare him to be an efficient worker in some department of human industry and to take an intellectual interest in his work, and so to nourish and guide his social instinct that it may breed a noble altruism, a passion to serve, as far as in him lies, his city, his country, his fellow-men. Whitehead wrote, 'Shall stern ambition, rivalry of power, Subdue the soft humanity within us?' ³ and education has so to widen our interests that we are not selfishly absorbed in our own pursuits and struggles.

// While modern education insists on this tripartite function of the school, the older education, without ignoring it or even failing to acknowledge it as the proper goal of the educator, made such an aim impossible by insisting on training as the true purpose of teaching. An antithesis was set up between Instruction and Education, between the giving of useful knowledge and the giving of useful power, and the latter was emphasised as the supreme end of the school. The knowledge conveyed in the process was held to be the best of all possible knowledge, but it was subordinate as knowledge to itself as discipline. The mind was regarded as an aggregate of faculties, memory, reason, imagination,

¹ *Education for Citizenship*, Eng. trans. pp. 126, 127.

² *Ibid.* p. xix.

³ *The Roman Father*, i. 1.

etc., and the educator's task was to select such subjects as would ensure the full and harmonious development of the various powers.

12 Subjects were chosen for the school curriculum, because they were considered to train the faculties well, and it was taken for granted that the intellectual power acquired in the study of any disciplinary subject would be transferred to any other sphere, however different. Thus Professor Laurie¹ insists on the importance of studying language because it can lay claim to a unique power of sharpening and disciplining faculty. Now observe what this theory led to. Dr. Kennedy was headmaster of Shrewsbury from 1836 till 1866, and under him practically the whole time of the boys was spent upon classics, with a small modicum of divinity. Only a perfunctory attention was given to such subjects as French, mathematics, history and geography. Mr. F. D. How² tells us that Dr. Kennedy's 'fear was that Shrewsbury should get into the hands of the burgesses' and become a mere local grammar school where tradesmen's sons should learn to do bills of parcels.' This fear, excited by the not unnatural desire of the burgesses that their sons should receive an education not chiefly given up to classics, reminds one rather of Mr. Bounderby's conviction that when a Hand was dissatisfied he expected 'to be set up in a coach and six, and to be fed on turtle soup and venison, with a gold spoon.' The narrow classical curriculum was justified on the ground given by Professor Laurie. 'Any page of any ancient author,' says Mr. Sidgwick,³ 'forms for the

¹ *The Training of Teachers*, p. 162.

² *Six Great Schoolmasters*, p. 113.

³ *Essays on a Liberal Education*, p. 133.

young student a string of problems sufficiently complex and diverse to exercise his memory and judgment in a great variety of ways. If both the classical languages were to cease to be taught in early education, valuable machinery would, I think, be lost, for which it would be somewhat difficult to provide a perfect substitute.' The same theory of faculty training long dominated the curriculum of the schools established under the universal compulsory system ; education, or training, was exalted above instruction. Yet modern writers on education question whether it is the case that faculty overflows from one sphere to another, whether the *form* of a subject really counts for so much as against the *content*.¹ The result of this change of attitude is to throw emphasis upon the matter of the subjects taught. The change has come about very slowly. 'The testimony accumulated by the Schools Inquiry Commission of 1866 was conclusive not only as to the prevalence in the Grammar Schools of a belief in the supreme efficacy of Latin and Greek as means of mental training, but also as to the worthlessness of much of the result, and the heavy price we have paid in England for the maintenance of the Grammar School Theory.'²

13 As long as it was held that all the purposes of life could be served by a system of training based on a limited group of subjects, the curriculum was severely simple, but the advent of vocational studies introduced many complications. The Grammar School *theory* was humanistic ; it sought to give culture, to promote acquaintance with the noblest literature, and to train the mind, and at the same time to rear healthy, hardy,

¹ Williams's *Herbart*, pp. 29-35.

² Fitch's *Lectures on Teaching*, p. 233.

athletic youths. We see in it a reflection of the Greek ideal, which was pursued, however, in a State where the citizens were freed from the necessity of engaging in money-making pursuits. It is evident that the education of one that aims at such physical and mental excellence as befits the perfectly developed individual of amplest leisure may well be different from that of one whose activities must include the discharge of the duties of a worker and a citizen. In these last capacities man is conditioned by circumstances that limit his expansion and freedom as an individual. Now, since the excellence of a nation depends on the excellence of the units that compose it, the community must gain, it should seem, by giving the fullest play to the harmonious development of its individual members. Yet the struggle for the means of livelihood may gravely affect this development. The industrial history of every country testifies to the sacrifice, physical, intellectual, moral, exacted by Plutus from the workers. 'There is no more terrible page in history than that which records the enslavement of mere babies by the industrial revolution of the eighteenth century in England.'¹ Such documents as 'Alfred's' *History of the Factory Movement* tell the blood-curdling story of the toll of infant life taken by the factory system in its early stages. 'The enormous increase of population ensured a plentiful supply of child labour; and, when one died from over-work, insanitary conditions, or cruelty, a dozen were ready to fill its place. The working day was seldom less than twelve hours. Neither party was anxious to grapple with the task, the Tories from their dislike of change, the Whigs from their belief that political economy

¹ Spargo, *The Bitter Cry of the Children*, p. 130.

forbade any interference with the conditions of labour.' ¹ This passage refers to the state of things in 1831, and, although since then tremendous changes for the better have taken place, it is still true that too often the pressure of the struggle for existence weighs heavily on the mind and body of the worker, and prevents him from becoming 'a reader of books, a player of outdoor games, a skilled craftsman taking delight in his good work, a citizen rendering intelligent public service, a parent of healthy, hopeful children, enjoying and creating prosperity.' ² But even under comparatively satisfactory working conditions the preparation for the business of life tends to absorb so much time and energy that too little of either is available for preparation to be a man and a citizen. Pestalozzi taught that the poor ought to be educated for poverty, they must be fitted to earn their livelihood, and must not be given desires above their station, and in teaching this he was obsessed with the imperative cry for bread. Froebel pointed out the inevitable outcome of the premature conversion of the boy into the wage-earner. 'All-round human development missed and neglected in boyhood can never be recovered. Let us all be candid for once, and confess that we feel mental wounds which never heal while we live; hardened spots in our hearts that soften no more; dark places in our intellects that will never get bright; and all this because noble human feelings and thoughts natural to childhood were in our childhood crushed or lost, chiefly through early misdirection.' ³ Conscious of the truth to be found in each

¹ *The Cambridge Modern History*, vol. x. p. 659.

² Black's *Sweated Industry*, p. 275.

³ See Hayward's *Pestalozzi and Fröbel*, pp. 66, 67.

of the opposing statements of these two educators, the modern State has striven to meet the demands of the utilitarian and of the humanist by raising the age-limit of compulsory attendance at school, by establishing continuation schools, day or evening, optional or compulsory, and by giving both general and special education. One of the tributes to the success of the State in diffusing a higher level of education in the community is the institution and the success of the Workers' Educational Association. It 'aims at carrying the culture of our Universities to a poorer and less literate type of student than is usually reached by the Extension Lectures. Especially in the northern manufacturing towns the movement has met with a ready response. . . . But it is admitted that the deficient previous education of many of the students makes it . . . imperative for the success of such adult instruction that the gulf between the Elementary Schools and manhood shall be bridged in some way. The national gain would be enormous were this continued education made obligatory for all boys and youths, and were they protected against nervous exhaustion by the prohibition of over-time employment, if the time is not yet ripe for enacting that a certain number of the weekly hours of labour shall be set free, without loss of wages, for systematic instruction. . . . We are weakening, not strengthening, our working classes if we help their gifted members to "better themselves" by becoming *bourgeois*, and yet do nothing to elevate the rank and file of our workers.'¹ These words of Mr. A. H. Hope express the mind of the leaders among the workers; they aim at making manual toil not incompatible with

¹ *Problems of Boy Life*, pp. 298, 299.

the higher life and the claims of citizenship. But citizenship itself may bridle in the struggling individuality by demanding some sacrifice of self for the common weal. When, after the catastrophic shocks of the Napoleonic wars, Prussia set out on the task of building up anew her political structure, the flower of her intellects undertook the organisation of the State, the creation of a new national army, the reconstruction of the educational system. The times were full of 'passionate emotion and highly-strung enthusiasm,' such as one finds in Fichte's *Addresses to the German Nation* (1808), the splendid vigour of which has almost overshadowed his philosophical writings. In these he proclaimed that his country, apparently fallen never to rise again, could be regenerated and placed again in her former position by means of a sound national education. The strength of the educational revival in Germany is suggested by the striking fact, that while in England the number of University men and women is 16,500, in Germany it is 63,000.¹ In his eagerness to assert the right of the nation to the best service of her sons in the patriotic work of restoring Germany, Fichte, like Plato, attacked even the family as the harbour of a selfishness inimical to the common welfare, and called for an education under State control directed to awake the civic and military spirit and the duty of love to God, King and Fatherland. These doctrines were distasteful to Herbart, who found in family life 'the ground on which education ought to grow,' and who laid down 'a negative rule in relation to the aim of education, which is as important as it is difficult to observe, i.e. to leave the individuality untouched as far as

¹ Peel's *Future of England*.

possible.' ¹ Dr. Kerschensteiner ² takes substantially the same view as Herbart. 'For, measured by ethical standards, that State is undoubtedly the best which can form the most powerful unit while granting the greatest amount of personal and political freedom to the individual, the family, and the community.'

1/4 The practical problem is, therefore, to devise a curriculum or curricula that shall allow the greatest freedom to the individual, and at the same time fit him to be a worker and a citizen. The ordinary method is to combine what are called general studies, those intended to promote the harmonious development of the individual, with what are called special studies, those intended to serve practical ends, such as making money and citizenship. An important question is, whether these studies are altogether distinct, whether they have not threads of connection. An attempt will be made later to answer this question.³

1/3 Meantime an attempt may be made to estimate the result of forty years of universal, compulsory education. The estimate may be of some service in correcting current alarmist opinions about the state of education in the country, and also in suggesting lines of reform. On the one hand, there is a steady stream of criticism directed by persons more or less qualified to judge against the product of the schools; on the other, there is an equally steady stream of proposals for reform by persons more or less qualified to make them. As the qualifications of the reformers become more impressive, the suggestions put forward show more tolerance for things as they are; these are recognised as merely a phase in an

¹ Herbart's *Science of Education* (Felkin), pp. 17 and 114.

² *Education for Citizenship*, Eng. trans. p. 22. ³ Chap. v.

evolution, and are compared with what they have displaced, not with what is about to displace them.

16 Let us consider, first of all, the charges levelled against the present system of national schools. On November 26th, 1911, Sir John E. Gorst published a letter, in which he subjected 'our national provision for the education of the people of the United Kingdom' to trenchant criticism. 'We are spending,' he said, 'millions out of the Consolidated Fund, and extracting millions out of the pockets of rate-payers in the provinces, to be spent on what is called "education." The majority of those who care for the welfare of the people, and are experts in education, are of opinion that the greater part of this money is, under the present system, wasted, and might as well, as far as education is concerned, be thrown into the sea. Physical growth of the children of the nation is, except in the more advanced of our great cities, insufficiently provided for; children are medically inspected, and their ailments and defects officially noted and recorded. The terrible condition of the children of the poor, and of some of the rich, has been thereby revealed in the recent official report of Sir George Newman, the Chief Medical Officer of the Board of Education. Remedial measures, however urgently needed, are not compulsory by law, and in many cities and most counties are neglected. A starved and stunted race is at the present moment being allowed to grow up as a legacy to the next generation to deal with. In most elementary schools children are only drilled, not educated. The pernicious system of "payment for results" practised by the Education Department up to 1895 still leavens the instruction given. Originality of teacher and scholar is sternly repressed. The

new methods of self-education by work first and books afterwards, introduced into the schools of Bavaria and spreading all over Germany and elsewhere, is only partially known in British and Irish schools. It is generally confined to the kindergarten instruction of infants; its extension would imperil "the grant." Sir John Gorst was probably thinking chiefly of English schools, but on January 3, 1912, Lord Rosebery, in a speech delivered in Edinburgh, expressed grave doubts as to the superiority of the modern over the old Scottish schools. He pitted poverty, oatmeal and the classics against tea and watching football, and hesitated to believe that the schools are turning out better men, morally and physically, men of more self-denial, energy, industry and capacity, or are fitting men and women for citizenship. In 1888 Professor Laurie, speaking to the Liverpool Council of Education,¹ said: 'It would almost appear from public meetings held in London, and from the action taken by some Chambers of Commerce, that young clerks can neither write nor count, and are wholly ignorant of the objects and ways of commerce. It has also been said that the lower class of commercial instruments—office boys—do not exhibit as much intelligence and sense of duty as did those of their predecessors twenty years ago, who had received such instruction as was then available. Again, we have the constantly recurring demand for the technical instruction of our artisans.' Since 1888 the complaints recorded by Professor Laurie have been repeated again and again, with additions as to the increasing disinclination of youths to face hard work and their marked lack of manners.

¹ *Training of Teachers*, p. 137.

17 When analysed these various statements yield the following indictment; the schools of to-day are not checking the physical degeneration of the race; they are substituting mechanical teaching for true education, and in consequence their scholars lack flexibility and exactness of intellect, strength and beauty of character; their actual output as tested by employers is of poor quality; ¹ in conclusion, therefore, the money spent on them from local and imperial sources is wasted. This is a formidable list of charges, which call for examination.

18 The phrase 'physical degeneration' is objectionable, because it assumes a previously existing higher average of health from which the nation has fallen away, and, owing to the lack of statistics, it is impossible to make the exact comparison that would justify dogmatic statements on the subject. Most of the witnesses heard by the Inter-Department Commission appointed to investigate the question were of opinion that the average physical condition of the people has deteriorated, but some denied this, ² and it is difficult to see how the dispute can be settled. On the one hand are Factory Acts, Public Health Acts, The National Insurance Act, better Local Government, improved sanitation, higher wages, ³ shorter hours, better food, the protection of child life, a declining death-rate, ³ a rising average age of longevity, the confidence of so competent an observer as Surgeon-General Don that there is no deterioration in the race generally, even in the urban young men. ⁴ On the

¹ 'Education does not now consist of turning out little machines warranted to get all sums right and not have more than three mistakes in dictation' (Miss A. K. Williams at Queen's Hall).

² *The Encyclopedia of Social Reform*, p. 893. ³ *Ibid.* pp. 1267, 364.

⁴ Watt Smyth's *Physical Deterioration*, p. 11.

other hand are the steady draining of the rural districts by the towns, the existence of slums, the multiplication of the unfit,¹ underfeeding and improper feeding, ignorance of the laws of health, the number of underpaid and over-worked toilers,² and the results of these as revealed by the observations of recruiting and school medical officers, and others.³ Prior to 1907 in England, and to 1908 in Scotland, the school was not recognised as a centre for the medical inspection and treatment of children, but the provision now made for these ⁴ services and also for drill and recreation, and for feeding and clothing necessitous pupils, and the vigour with which these new duties are being discharged by the local authorities, justify the belief that the schools will become powerful instruments for improving the health of their scholars and checking at the outset many diseases that cause premature incapacity and death. The work done in the school, however, must be supplemented by improvements in the conditions prevailing outside its walls.

19 If one looks into the environment of the school, one finds many proofs of its beneficial influence. In 1843 the percentage of illiterates in England and Wales was, among males 32.7, among females 49.0; in 1883 the corresponding percentages were 12.6 and 15.5 respectively, and in 1903, 1.9 and 2.3 respectively.⁵ In Great Britain there are 9,500 newspapers, more than are published in France or in Germany,⁶ and these testify

¹ Thomson's *Heredity*, p. 529.

² Black's *Sweated Industry*.

³ See e.g. Watt Smyth's *Physical Deterioration* and Sir George Newman's *Annual Report* for 1910.

⁴ There was some doubt in Scotland as to the power of School Boards to undertake medical treatment, but recently they received for this purpose a special grant of £7500.

⁵ The *Encyclopedia of Social Reform*, p. 597.

⁶ *Ibid.* p. 826.

48 GENERAL INFLUENCE OF THE SCHOOL

to the existence of a huge reading public. Evidence of the spread of the taste for reading, of intelligence, and of refinement, is found in the multiplication of public libraries, museums, and art collections, in the popular appreciation of high-class music and drama, in the rapid production of cheap literature of excellent quality, in the spread of facilities for travelling, in the substitution of the theatre and the music-hall for the dram-shop, even in the number and the quality of 'Letters to the Editor.' One might add a more general knowledge of the world of nature, a better grasp of natural laws, a keener enjoyment of the beauties of earth and sea and sky, a finer sympathy with the dumb creation, to the great body of evidence that testifies to the enormous influence produced on society during the past forty years by the national school system. There has also been, especially in recent years, a rapid development of objectionable periodicals and books, but this is not to be laid to the charge of the school. The baser elements in mankind to which such productions appeal have always commanded their panders, and their purification is the task of the whole moral and spiritual environment, of which the school is a part.

2. **O**If, however, the school is to help in forming character, it must be a place where true education is possible, and the assertion is made that it is not such a place, that its teaching is too mechanical. Well, it is true that in every national school the classes are too large, and that in too many cases the teachers are untrained, but in both respects there has been, and there is promise of further, improvement. Progress is necessarily slow, because it demands money, and this is hard to get.

How hard may be judged from the fact that in Scotland, which is supposed to be advanced in education, the average salary of a male certificated teacher is £159 7s. 4d., of a female certificated teacher £82 11s. 5d. For such salaries teachers are called on to devote themselves to the physical, intellectual and moral development of school children, and a just comparative estimate will show that they do so with gratifying results. Mr. H. B. Binns's *A Century of Education* exhibits the advance made in school buildings, furnishings and equipment, in the organisation of the school and of the curriculum, in the training of teachers, and in the quality of the work done. A visit to any modern training college would prove that the young teachers pouring into the schools are perfectly familiar with the distinction between mechanical and living teaching, and are keen students of the most approved theories and methods, while all over the country teachers are to be found whose ideals and practice are admirable.¹ The history of the Empire during the last forty years proves that the schools are not the useless instruments critics would have us believe them to be. In the wars that have been waged, in the enormous expansion of trade and commerce, in the development of municipal government, in the advance of the arts and sciences, there is surely a convincing body of proof that the nation possesses an amount of knowledge, intellectual power, energy and perseverance, dogged courage and high endeavour, that absolves the school from the charge of incapacity and the race from that of decadence. In face of the steady progress of the Empire, it sounds somewhat puerile to declare that the country is on the

¹ See *The Demonstration Schools Record*, No. 1, 1908.

road to decay, because lads are unable to give as good an account of themselves under a prospective employer's test as they do in school or will do when familiar with their new surroundings. It is not suggested that we are to rest content with the present conditions of the schools, but it is maintained that they should be tried by a proper standard. In judging their present condition, we look backward ; when dreaming of what they might be, we look forward. There is not much help to be got from him who is *difficilis, querulus, laudator temporis acti, se puer*, nor for him that does not find the present big with the future.

2. Among the most hopeful signs of recent years are the rapid rise in the standard of the work done in schools of all kinds and in universities ; the abolition of much book teaching to make way for observation, experiment and reasoning by the scholars themselves ; the introduction of manual work ; the organisation of intermediate and secondary schools completing the educational ladder ; the appearance of great central institutions devoted to technical education, music and art ; and the generous provision of the means whereby the child of poverty on whom great gifts of brain have been bestowed may have free access to the realms of knowledge. Special mention must be made of the Workers' Educational Association, whose existence and objects constitute in themselves an answer to the statement that the national schools are a failure. The desire of the members of that association to win for themselves a higher culture is a tribute to the success of the schools in giving them not only knowledge, but a zest for its pursuit. Such results teach the educationist to be ' a man of hope and forward-looking mind.'

CHAPTER III.

THE LIMITS OF THE SCHOOL.

THE school has been described as charged with certain important functions, and it may now be asked to what extent it has freedom of action in executing these. How far, that is, can education hope to achieve its ideal purpose? On the one hand are those that arrogate to education an unconditioned or almost unconditioned influence on the mind. Thus Locke writes: 'I think I may say, that of all the men we meet with, nine parts of ten are what they are, good or evil, useful or not, by their Education. 'Tis that which makes the great difference in mankind. . . . I imagine the minds of children as easily turned this or that way as water itself.'¹ In like manner Helvetius is of opinion that education can make anything of a man; it is all-powerful, it alone is responsible for the difference to be observed between one mind and another. The mind of the child is destitute of any original capacity or inborn disposition, and is thus wholly dependent on the impressions made on the senses; and as these impressions are a matter of choice, it follows, first, that accident determines the development of a Shakespeare or a Tupper, and, secondly, that by taking thought any

¹ *Some Thoughts concerning Education*, par. 1, 2.

particular type of mind may be produced.¹ Kant² also exalts the power of education, looking to it to secure the perfection of human nature, and Professor Sully³ quotes Carlyle on 'the all but omnipotence of early culture and nurture.' There is much, too, in Herbart that seems to teach that the mind of the child is actually created by experience. Yet Locke recognises that there is inherent in mind something that education has to reckon with : ' God has stamped certain characters upon men's minds, which, like their shapes, may perhaps be a little mended, but can hardly be totally altered and transformed into the contrary.' ⁴ Herbart also admits the presence of an individuality that colours the whole work of education ; ' it is the mysterious root to which our psychological conjecture refers everything which, according to circumstances, comes out ever differently in human beings.' ⁵ On the other hand, some thinkers like Schopenhauer regard education as powerless before this mysterious individuality ; ' Education can make nothing out of a man.' The truth is to be found in neither of the extreme positions, but in the intermediate position suggested by Locke and Herbart. Parents and teachers are aware that from the very beginning children differ in temperament just as they differ in body, and respond in varying fashion to the same influences. They do so because each child brings to the same experience certain distinctive modes of mental action, and weaves its own web out of the common stuff.

2 The intelligent parent or teacher is aware that even from the earliest time when the personality of the child

¹ *De l'homme.*

² *Treatise on Pedagogy*, notes of Kant's lectures.

³ *Teacher's Handbook of Psychology*, p. 81.

⁴ *Thoughts*, par. 66.

⁵ *Science of Education* (Felkin), p. 117.

reveals itself, it has its own distinctive characteristics, that one member of a family differs from another in mental traits as well as in bodily. In the very passage where Locke uses his famous figure about the malleability of the child, he admits an infinite variety of disposition. 'There are a thousand other things that may need consideration, especially if one should take in the various tempers, different inclinations, and particular defaults that are to be found in children, and prescribe proper remedies. The variety is so great that it would require a volume; nor would that reach it. Each man's mind has some peculiarity, as well as his face, that distinguishes him from all others; and there are possibly scarce two children who can be conducted by exactly the same methods. Besides that, I think a prince, a nobleman, and an ordinary gentleman's son should have different ways of breeding. But having had here only some general views in reference to the main end and aims in education, and those designed for a gentleman's son, whom, then being very little, I considered only as white paper or wax to be moulded and fashioned as one pleases,—I have touched little more than those heads which I judged necessary for the breeding of a young gentleman of his condition in general.'¹ To the statement, that the child may be regarded as 'white paper or wax,' Locke supplies elsewhere another correction: 'Some men by the unalterable frame of their constitutions are stout, others timorous, some confident, others modest, tractable, or obstinate, curious or careless, quick or slow. There are not more differences in men's faces and the outward lineaments of their bodies than there are in the makes and tempers

¹ *Thoughts*, par. 217.

of their minds ; only there is this difference, that the distinguishing characters of the face, and the lineaments of the body, grow more plain and visible with time and age ; but the peculiar physiognomy of the mind is more discernible in children, before art and cunning have taught them to hide their deformities and conceal their ill inclinations under a dissembled outside.' ¹ It was the presence in the mind of this 'unalterable frame' that drove Schopenhauer to his pessimistic view of the value of education. Even Herbart, who claims for education a unique power not merely of moulding mind, but actually of creating intellect, will and feeling, is constrained to admit the presence and potency of individuality. 'The individuality of the youth,' he writes,² 'reveals itself more and more under the teacher's efforts, and fortunate is he (the teacher) if that individuality in no way combats his efforts, or, by giving them a crooked direction, causes something different to be developed, which neither teacher nor pupil would desire.' Moreover, this individuality is to be respected. 'Out of all this there results a negative rule in relation to the aim of education, which is as important as it is difficult to observe, *i.e.* to leave the individuality untouched as far as possible. To do this, it is absolutely necessary that the teacher should discriminate his own peculiarities ; he should carefully observe the occasions when his own wishes and his pupil's actions do not agree, and there is no intrinsic preference either for the one or the other. In such cases, his own wishes must at once give way, their expression must be suppressed whenever possible. Undiscerning parents may drill their sons and daughters

¹ *Thoughts*, par. 101.

² *Science of Education*, p. 113.

according to their tastes ; they may lay all kinds of varnish on the unpolished wood, which in years of independence will be roughly rubbed off, but not without pain and injury. The true teacher, if he cannot prevent all this, will at least not participate in it. . . . He cheerfully leaves undiminished to the individuality the only glory of which it is capable, namely, to be sharply defined and recognisable even to conspicuousness ; he makes it a point of honour that the clear impression of person, family, birth and nationality may be seen undefaced in the man submitted to his will.' ¹ This is the warning of a great teacher to those that would attempt to form all children after a common pattern. Yet the question remains, to what extent education must indulge or restrain a natural bent.

3

There is, first of all, the case of the unusually gifted child, whose special predilection may range from very marked ability to that high form of mental activity called genius, where aptitude seems instinctive, and the mind, apparently independent of tuition, handles the appropriate material with easy mastery. A good example of this intuitive command of certain spheres of knowledge is to be found in the classical attainments of Dr. Benjamin Hall Kennedy.² From the very first his composition was marvellous, and while still a pupil at Shrewsbury School his compositions were selected for the Porson Prize and the Browne Medal at Cambridge University. 'He gained his University distinctions with consummate ease. He practised no composition, and, in fact, wrote no verses at all except such as he sent in for prizes or from time to time jotted

¹ *Science of Education*, p. 114.

² *How's Six Great Schoolmasters*, p. 95.

down for his own amusement.' Professor Welton is of opinion that the schools do little for children of exceptional ability.¹ 'True, they are at the head of their forms, but they are there without serious effort. Thus the school does not call forth their capacity. Nor is the plan of promoting them more rapidly than usual satisfactory, any more than the analogous plan of slower promotion would meet the case of the abnormally dull. They need a mental diet which would cause chronic mental dyspepsia in their class-mates. Without this they not only do not gain the knowledge they should, but what is of infinitely more importance, they are learning the worst of all lessons, that real work is not needful. So they are trained to become vain and idle. . . . The idea of the provision in all our large towns of special schools for the specially gifted as well as for the specially deficient is worthy of consideration.' In Scotland the Scotch Education Department has been severely criticised by the Scottish Classical Association for making conditions as to the curriculum for intermediate and secondary schools that, it is maintained, interfere with the adequate study of Latin and Greek, because they exact a certain amount of attention to such subjects as science and drawing. The suggestion underlying the criticism is that a pupil with a marked bent toward classical studies should be permitted to follow it undistracted by the claims of alien pursuits. As it happens, Mr. Cotter Morison deals with this point in his monograph on Macaulay.² 'A course of what at Oxford is technically called "science," even as then understood, would have been an invaluable

¹ *The Psychology of Education*, p. 122.

² *English Men of Letters*, p. 9.

gymnastic for Macaulay, and would have strengthened faculties in his mind which, as a matter of fact, never received adequate culture. We . . . notice his want of philosophic grasp, his dread and dislike of arduous speculation, his deficient courage in facing intellectual problems. It is not probable that any education would have made him a deep vigorous thinker ; but we can hardly doubt that a more austere training would at least have preserved him from some of the errors into which he habitually fell.'

4 Professor Bain has remarked¹ on ' the advantage to society of pre-eminent fitness for special functions, although gained by a one-sided development,' but he does not suggest that such development is best for the individual. On this point Herbart has written words that deserve attention.² ' The difference in the dispositions, which determines what the individual compasses with greater or less facility, must certainly be taken into consideration. For what is successful will be willingly undertaken and often repeated ; and if it cannot become an aim, it can at least serve as a means. It works consequently as a force to forward other aims, and to strengthen the bent of the mind in that direction. Nevertheless that high degree of success of individual activities which characterises a special genius, is in no way favourable to the formation of character. For genius depends too much on varying moods to permit of memory of the will ; it is not at its own command. The moods of the artist do not constitute character. Besides, an artist's occupations lie always in far too remote a corner of human life and creation to permit of the whole man ruling himself therefrom. Yes, even

¹ *Education as a Science*, p. 2.

² *Science of Education*, p. 217.

in the whole realm of the sciences there is no single one which is capable by itself of carrying its devotee along the stream of life. Only a universal genius, if such were possible, is to be desired. With special abnormalities, which Nature has allowed in the disposition, education ought never to make common cause, or the human being becomes disintegrated. Under the name of modest tastes, exquisite gifts may be cultivated in spare hours, and it may be seen to what point they can attain. Whether he ventures to choose his vocation accordingly is the individual's affair; the teacher may be at the same time adviser, but education does not work for the vocation in life.' In other words the school does not discharge its proper function when it merely ascertains what kind of work a boy is naturally fitted for, and prepares him for that. Inborn aptitude and capacity must be reckoned with; they will certainly colour all the pupil's actions, and under any circumstances will assert their existence, but the interests of life are wider than those of any single pursuit, 'one man in his time plays many parts,' and education must view life as a whole. This broader vision is necessary even for the success of special studies. Speaking on December 10th, 1776, to the students of the Royal Academy, Sir Joshua Reynolds dealt with this point. 'Every man whose business is description ought to be tolerably conversant with the poets in some language or other, that he may imbibe a poetical spirit, and enlarge his stock of ideas. He ought to acquire a habit of comparing and digesting his notions. He ought not to be wholly unacquainted with that part of philosophy which gives an insight into human nature, and relates to the manners, characters, passions, and

affections. He ought to know *something* concerning the mind, as well as *a great deal* concerning the body of man.' Still more is this wide culture essential if the artist is adequately to fulfil his duties as a man and a citizen.

5 There remains a grander reason why education is not to be identified with indulging the pupil's bent or preparing for the vocation in life, this, namely, that knowledge and skill are not synonymous with character or with morality, and that the true aim of education is to form a moral character. Character is 'simple and steadfast; individuality, on the contrary, continually sends forth from its depths other and new thoughts and desires,'¹ and therefore a leading purpose of the schools is to develop character in the pupil, to secure that his 'modes of feeling, thinking, and acting show unity, consistency and distinctive individuality.'² 'Increase of knowledge does not necessarily mean increase of worth measured by ethical or social standards. It is not through the imparting of information, but through the moulding of character that general education makes for the good of the community. There is no necessary connection between the two. The knowledge which is acquired may in no sense enlarge that width of outlook which does enter into character, but may simply be an increased power of seeing where personal advantage lies, and of planning to secure that, regardless of the rights and claims of others.'³ In one of his epigrams Burns writes :

Here lie Willie Michie's banes ;
O Satan, when ye tak him,
Gie him the schoolin' of your weans,
For clever deils he'll mak them !

¹ *Science of Education*, p. 117.

² *Dictionary of Philosophy and Psychology*, i. p. 173.

³ Welton's *Psychology of Education*, p. 466.

6 The whole purpose of education has been missed, if the result is 'clever deils.' Fagin in his thieves' kitchen gave an excellent course of specialised instruction, but there was something lacking. Not necessarily character. Strong determined purpose, self-control, foresight, prudence, and other praiseworthy qualities may be found in persons whose aims are to be unsparingly condemned ; in dangerous criminals for example. These have character, but they are devoid of laudable ends and principles. The supreme problem is how to enable pupils to develop for themselves moral strength of character ; this, in Herbart's view, is the single aim of education, and is not to be achieved by technical instruction or indulging the pupil's bent. It involves widening the area of interests in order to quicken the sense of social responsibility, and it calls for moral instruction and training.

7 While education, then, is so far limited in its formative work by a strong natural disposition, and yet prevents the one-sided development that such a disposition tends to produce, it has also to reckon with natural defects, but is not baffled by them. This, indeed, is the great glory of Herbart, that he proclaims the hopefulness of the teacher's task in aiding the pupil to build up a sound character. The child's experience can be so moulded that right ideas become dominant in his mind, and habitual thought finds expression in habitual action. If this be a sound hypothesis as to the potentiality of education, then a vicious moral inheritance may be overcome.¹ An analogy may be sought in bodily disease. On the subject of alcoholism, Professor Thomson

¹ Herbart denies that there are in the *mind* innate tendencies, but admits that *bodily differences* are reflected in physical manifestations. *Text-book of Psychology*, part i. chap. 6.

observes (*Heredity*, p. 189): 'Cases are known in which the children of a dipsomaniac father and a quite normal mother have exhibited a tendency to alcoholism, insanity, and the like. In this case the possibility of poisoning the unborn child is eliminated, but there remain three possibilities of interpretation,—that there was specific poisoning of the paternal germ-cells; that what was inherited was the constitutional weakness which expressed itself as alcoholism in the father; and that there were detrimental influences in the early nutrition, environment, education—"nurture," in short, of the off-spring.' Attention may be drawn to the relation between a constitutional vulnerability and the environment. On this relation, in the case of tuberculosis, Professor Thomson says (*Heredity*, p. 286): 'The reappearance is due, in the first place, to the inheritance of the constitutional predisposition—*i.e.* of a bodily soil very open to the entrance of the weed, very suitable for its culture, very weak in the power of resisting its ravaging growth. The reappearance is due, in the second place, to the too common persistence of functional and environmental conditions favourable both to infection and to the enfeeblement which means defeat. It is enough to allude to the lack of fresh air and exercise. It is an old story, told in many forms and very true, that one boy of a tubercular family went to sea and alone escaped the doom which befell his brothers and sisters. Nor are cases unknown where a return in imagined security to the old home in the town, and to the sedentary life of a clerk, has resulted in belated but fatal infection.'

8 If environment be thus potent in preventing the explosion in disease of some innate bodily taint, is it equally potent where the innate taint is mental? The

answer is undoubtedly in the affirmative. 'By temperament a man may be a weak phlegmatic, but this natural disposition may by some intellectual passion be converted into a strong phlegmatic, or electrified into vivacity. He may be of an explosive disposition ; but the pursuit of an ideal may necessitate constant control and equability, the explosive tendency may find itself pent up behind a triple wall of constraint and later of habit, until finally it grows weak and perishes from lack of function.'¹ Two processes are suggested here ; first, the transformation of character by a ruling, guiding idea ; secondly, the improvement of it by starving out an undesirable tendency ; and both are within the province of education. In his *Autobiographic Sketches*, De Quincey relates that among those executed as rebels after Vinegar Hill was a Cornelius Grogan, and that this 'Grogan was constitutionally timid, and yet he faced the scaffold and the trying preparations of the executioner with fortitude.' In a note De Quincey discusses the fact with characteristic subtlety, but probably the real explanation is to be sought in a pride that gave the unfortunate man self-control in that supreme hour. Knowledge and experience also serve to steady the nerves of the constitutionally timid, and enable them to face trying situations with composure. Now it is the business of education to develop a just self-respect and self-control, and to promote the acquisition of knowledge and experience. These were among the things that enabled the British Squares at Waterloo to face without flinching the repeated charges of the French cavalry. 'The best cavalry is contemptible to a steady and well-supplied infantry regiment ; even our men saw this,

¹ Keatinge's *Suggestion in Education*, p. 118.

and began to pity the useless perseverance of their assailants, and, as they advanced, would growl out, "Here come these fools again!"¹ Yet 'fear is a normal human experience';² nevertheless it can be cast out by a richer experience; to this the whole martyrology bears witness.

9 The influence of education is manifest in the handling of such an explosive emotion as anger. Some people are like Tattycoram, possessed by a demon of passion that at times rules them absolutely. The judicious parent or teacher seeks to reduce the number of provocations in order to prevent the growth of an evil habit, and to cultivate the self-control of the victim, after the fashion of Mr. Meagles, who always advised Tattycoram to take a little time and to count five and twenty. But such remedies are only partially effective; the truly educative cure lies in giving this unruly energy a fresh channel, in providing a new purpose. Amongst English literary men the type of the explosive temperament is Walter Savage Landor, the Boythorn of *Bleak House*. 'His residence at the Medici palace,' says Mr. Sidney Colvin,³ 'was brought to an untimely end by a quarrel with his landlord, a marquis bearing the historic name of the house. Landor imagined that this marquis had unfairly seduced away his coachman, and wrote to complain accordingly. The next day the marquis came strutting with his hat on into the room where Mrs. Landor was sitting with some visitors. "He had scarcely," writes one of these, "advanced three steps from the door, when Landor walked up to him

¹ Creasy's *Fifteen Decisive Battles*, p. 368.

² Drummond's *Child Study*, p. 216.

³ *English Men of Letters*, p. 126.

quickly, and knocked his hat off, then took him by the arm and turned him out. You should have heard Landor's shout of laughter at his own anger, when it was all over ; inextinguishable laughter which none of us could resist." ' This riotous temper is seen harnessed in the quiet yet intense feeling of much of Landor's verse, in the Rose Aylmer lines, for example, or in those on the death of Southey, ' It was a dream, ah ! what is not a dream ? ' One function of education is to provide a noble purpose for the force that otherwise spends itself amiss. ' The question of changing any form of habituation is one of much practical importance ; for there is no human being but has both habitudes and habits it would be well to modify or to replace. It must be noted that there can be no such thing as simply *breaking* a habit. . . . In every case, great and small, the first essential is to evoke—in ourselves or in others as the case may be—the purpose to adopt the opposed mode of thinking, feeling or acting. This is least difficult in processes that have always demanded thought for their execution, that is, in those already determined by conscious purpose. For then we have only to substitute purpose for purpose. But when the habituation has become automatic in its whole operation, as in tricks of manner and in prejudices, a conscious purpose has to be introduced into a process from which it is absent. In the one class of activities we have always used the habituations for our own clearly conceived ends, and to these they have been essentially subordinate. In the other class the habituations have each, in its own sphere, obtained the mastery of life, and we have to awaken and originate purpose, not merely to change it. . . . Any harking back to the old mode of behaviour

must be avoided, or the old habituation is revived in all its force, and the work has to be begun over again.' ¹ This passage suggests that the true educational process in seeking to improve character is not so much merely to expel undesirable tendencies as also and still more to graft upon it loftier purposes. 'When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.' ² 'The richest soil, if uncultivated,' says Plutarch, in his *Coriolanus*, 'produces the rankest weeds,' and these are best kept down, not by the tedious and profitless toil of destroying them, but by the growing of more useful plants. The hooligans that infest many of our cities are often youths whose overflowing energy has found the wrong expression; under wise treatment the same lads that had yielded a noxious crop of loafing, thieving, and violence become fruitful in good works. This is the experience of the Borstal Association.³ 'For the most part they enter Borstal in an unpromising condition of mind and body, lumpy, slack, sometimes defiant, generally out of condition, and, as a whole, below the average of physique and intelligence of their class. They come out healthy, well set-up, improved in manner, and, in the great majority of cases, anxious to show that they can work honestly and hard.'

14 The school is a society existing within a larger society,

¹ Welton's *Psychology of Education*, p. 182. ² St. Luke xi. 24-25.

³ See the Prison Commissioners' Report for 1908-9.

which exerts on all its members an influence that must be called educative. In his Inaugural Address at St. Andrews, John Stuart Mill gave a comprehensive meaning to education. It 'includes whatever we do for ourselves, and whatever is done for us by others, for the express purpose of bringing us nearer to the perfection of our nature; in its largest acceptation it comprehends even the indirect effects produced on character and on the human faculties by things of which the direct purposes are different; by laws, by forms of government, by the industrial arts, by modes of social life; nay, even by physical facts not dependent on human will; by climate, soil, and local position.' In his *Essays* Beattie has elaborated this idea of the influence of the physical environment in order to account for the character of Scottish music. 'The Highlands of Scotland are a picturesque, but in general a melancholy country. Long tracts of mountainous desert, covered with dark heath, and often obscured by misty weather; narrow valleys, thinly inhabited, and bounded by precipices resounding with the fall of torrents; a soil so rugged, and a climate so dreary, as in many parts to admit neither the amusements of pasturage nor the labours of agriculture; the mournful dashing of the waves along the firths and lakes that intersect the country; the portentous noises which every change of the wind and every increase and diminution of the waters is apt to raise in a lonely region, full of echoes, and rocks, and caverns; the grotesque and ghastly appearance of such a landscape by the light of the moon. Objects like these diffuse a gloom over the fancy, which may be compatible enough with occasional and social merri-ment, but cannot fail to tincture the thoughts of a native

in the hour of silence and solitude. . . . What, then, would it be reasonable to expect from the fanciful tribe, from the musicians and poets, of such a region? Strains expressive of joy, tranquillity, or the softer passions? No; their style must have been better suited to their circumstances. And so we find, in fact, that their music is. The wildest irregularity appears in its composition: the expression is warlike and melancholy, and approaches even to the terrible.' In the introduction to his *History of English Literature*, Taine has a similar argument. 'The profound differences which are manifest between the German races on the one side, and the Greek and Latin on the other, arise for the most part from the difference between the countries in which they are settled: some in cold moist lands, deep in rugged marshy forests or on the shores of a wild ocean, beset by melancholy or violent sensations, prone to drunkenness and gluttony, bent on a fighting, blood-spilling life; others, again, within the loveliest landscapes, on a bright and pleasant sea-coast, enticed to navigation and commerce, exempt from gross cravings of the stomach, inclined from the beginning to social ways, to a settled organisation of the state, to feelings and dispositions such as develop the art of oratory, the talent for enjoyment, the inventions of science, art, and letters.'¹ There is a steady pressure on the individual by the environment of thought and feeling, belief and aspiration, taste and morality, a pressure that tends to mould all the members of the same class after a common pattern. They dress and talk in the same way, have the same pursuits and amusements, the same opinions and prejudices. This tendency to assimilation with the

¹ See Hennequin's *La Critique Scientifique*.

environment promotes the growth of schools of poetry, and of political, scientific and theological opinion. 'It would be strange indeed if a child did not assimilate his thoughts to those of the people around him. From them he learns his language, and that acquisition is not merely of words but of ideas and of ways of thinking. A boy who hears his family circle discuss theft as a matter of course will regard it in that light unless, or until, other surroundings impress the opposed view upon him with sufficient strength to oust the original doctrine.'¹

// These standards are not universal; they vary from age to age, from community to community, and from group to group within the same community. Modern sentiment is shocked by the Spartan policy of permitting the youths of the 'Secret Service' to attack the Helots without warning, and to murder those of them that seemed to be dangerous,² and also by Cicero's pointing out deformity and bodily defects as fair objects of ridicule.³ The difference in moral judgments that may be caused by a difference in longitude is seen in the estimate of Burns formed by home and by foreign critics. Principal Sharp writes: ⁴ 'Given a being born into the world with a noble nature, endowments of head and heart beyond any of his time, wide-ranging sympathies, intellectual force of the strongest man, sensibility as of the tenderest woman, possessed by a keen sense of right and wrong which he had brought from a pure home—place all these high gifts on the one side, and over against them a lower nature, fierce and turbulent, filling him with wild passions which were hard to restrain and

¹ Welton's *Psychology of Education*, p. 159.

² Plutarch, *Lycurgus*.

³ *De Oratore*, ii. 59.

⁴ *English Men of Letters, Burns*, p. 188.

fatal to indulge—and between these two opposing natures a weak and irresolute will, which could overhear the voice of conscience, but had no strength to obey it ; launch such a man on such a world as this, and it is but too plain what the end will be.’ This view does not commend itself to the great French critic of Burns, Professor Angellier, who, in his monograph on the poet, observes : ‘ Some faults, some hours of forgetfulness, of weakness, of anger, of passion, spoil a whole life, which has nevertheless served valuable purposes. Viewed as a whole, it is seen to be composed of goodness, of efforts and aspirations towards excellence ; even in its errors, it has longings after good, so strong that—mysterious and disturbing reality—the very longing after good has been the source of error ; it is marked by love, sacrifice, devotion ; it contributes to the physical persistence and the intellectual progress of the world. And all those services are forgotten or ignored or disowned because of some surface disorders, of some eddies where the stream is troubled. In spite of inexcusable faults, Burns’s life was one of uprightness, work, and goodness. He accomplished more than most, more than many that have regarded themselves as free from errors ; he accomplished with rare efficiency the essential tasks in virtue of which man counts for everything here below, and it is still a moot question whether defects of action are not as reprehensible as excesses of passion, and whether, when reckoning has been duly made, those that have done some ill but have laboured energetically and well, are not worth more than those that have done neither good nor ill.’ An excellent example of the conventional honour dictated by class feeling occurs in the fourth chapter of the *Chronicles of the Canongate*,

where Chrystal Croftangry, in the character of a stranger, is speaking to Christie Steele, and has just told Christie that Chrystal Croftangry 'has sown his wild oats, as they say, and has settled into a steady respectable man.'

"And wha tell'd ye that tidings?" said she, looking sharply at me.

"Not perhaps the best judge in the world of his character, for it was himself, dame."

"And if he tell'd you truth, it was a virtue he did not aye use to practise," said Christie.

"The devil!" said I, considerably nettled; "all the world held him to be a man of honour."

"Ay, ay! he would hae shot onybody wi' his pistols and his guns, that had evened him to be a liar. But if he promised to pay an honest tradesman the next term-day, did he keep his word then? And if he promised a puir silly lass to make gude her shame, did he speak truth then? And what is that, but being a liar, and a black-hearted deceitful liar to boot?"

2 Manifestly the function of the school is to bring before the mind of the child the idea of a universal morality, to lead him 'to consider himself as an individual under the law which is universally binding.'¹ He must be helped to determine the true values of life. 'We find in every sphere of human life two different kinds of will, two different kinds of purposes. There are purposes which are personal and which refer to mere advantage and pleasure, and there are purposes which we will without reference to our personal state. We will them with the belief that they are valuable in themselves, independent of the advantage which they bring to individuals. We accept them as will purposes for

¹ Herbart's *Science of Education*, p. 57.

everyone and welcome their fulfilment as true values, without asking whether they are pleasant or not. A truth though painful is welcomed, nevertheless, as truth by our reason ; the painful moral deed as well is welcomed by our conscience as a valuable act. Our whole life is thus penetrated by will acts which spring from a deeper source than the mere desire for the relief from pain, and the world is full of values which have a higher mission than to bring us pleasure.' ¹ Hence the school must not 'to too great a degree aim at adapting the child to his environment rather than at enabling him to adapt his environment to his own needs, so far as such adaptation is consistent with recognition of the right of others to do likewise.' ²

13 There can be no progress save through a struggle against the domination of the environment, in the spirit of Horace (*Ep.* i. 1. 19), *Et mihi res, non me rebus, subjungere conor* : And I strive to master circumstances, not to be mastered by them.

¹ Münsterberg's *Psychology and the Teacher*, p. 52.

² Welton and Blandford's *Moral Training through School Discipline*, p. 17.

CHAPTER IV.

THE FUNDAMENTALS OF THE SCHOOL.

THE modern school is called on to secure the physical well-being of the child, to give him a certain amount of instruction, and, above all, to promote in him the formation of a good character. This triple function was assigned to education by Locke (1632-1704), and it is interesting to note in what order he mentions the different topics: first, health; secondly, virtue, wisdom, and breeding; thirdly, learning.¹ 'How necessary health is to our business and happiness; and how requisite a strong constitution, able to endure hardships and fatigue, is to one that will make any figure in the world, is too obvious to need any proof.'² As a physician, and still more, perhaps, as a valetudinarian Locke was led to consider the supreme importance of health in the battle of life, and thus anticipated the modern propaganda on behalf of physical education which has brought into the school the nurse and the medical officer. According to Menander,³ health and intellect are the two blessings of life, and Horace⁴ says, if it is well with your stomach, your lungs, and your feet, royal wealth can add nothing more. As individual, worker

¹ *Thoughts*, pars. 2 and 134.

² *Ibid.* par. 3.

³ *Monost.* 15. 15.

⁴ *Ep.* i. 12. 5.

or citizen each man requires sound health as a jumping-off ground ; it is the postulate of efficiency and happiness. How much it means for these is seen in the record of R. L. Stevenson's life with its recurring illness and the sequel of depression and discomfiture ending in the resigned, ' I do not ask for health, but I will go anywhere and live in any place where I can enjoy the ordinary existence of a human being.' ¹ The politicians responsible for invoking the machinery of the national school system on behalf of the child's bodily welfare had in view its importance to the State, but naturally educationists think rather of its importance to the child, of the part it plays in the great festival of life. Paracelsus ² thought that by careful attention to the laws of health the life of man might be prolonged to four hundred years or more ; it is certain that the union between the teachers and the doctors will raise the average of both longevity and the joy of living. But, although writers like Locke, Rousseau and Herbert Spencer attach supreme importance to the condition of the body, they do not regard health as merely an end in itself. They have in view also the importance to the mind of the clay cottage in which it is lodged. ' The body,' says Burton, ³ ' is *domicilium animae*, her house, abode, and stay ; and as a torch gives a better light, a sweeter smell, according to the matter it is made of, so doth our soul perform all her actions better or worse, as her organs are disposed ; or as wine savours of the cask wherein it is kept, the soul receives a tincture from the body through which it works. In this infirmity of human nature the understanding is so tied and captivated

¹ Balfour's *Life of R. L. S.* chap. 16.

² *De vita longa.*

³ *Anatomy of Melancholy*, part i. sect. ii. memb. v. subs. i.

by his inferior senses that without their help he cannot exercise his functions, and the will, being weakened, hath but a small power to restrain those outward parts, but suffers herself to be overruled by them; that I must needs conclude, spirits and humours do most harm in troubling the soul. How should a man choose but be choleric and angry that hath his body so clogged with abundance of gross humours? or melancholy, that is so inwardly disposed? Thus, in his own inimitable way, 'Democritus Junior' puts the proposition that the state of our body affects our thoughts, feelings, will, and character. In his essay on Casuistry De Quincey has some forcible sentences on the subject. 'It is certain that a man without health is not uniformly master of his own purposes. He is not always, and in an absolute sense, a free agent. . . . All fixed derangements of the health are doubly hostile to the moral energies; first, through the intellect, which they debilitate unconsciously in many ways; and, next, both consciously and semi-consciously, through the will. The judgment is, perhaps, too clouded to fix upon a right purpose; the will too enfeebled to pursue it. . . . It is not so much by absolute subtractions of time that ill health operates upon the serviceableness of a man, as by its lingering effects upon his temper and his animal spirits. Many a man has not lost one hour of his life from illness, whose faculties of usefulness have been most seriously impaired through gloom, or untuned feelings.' This is the ground for taking every pains to build a healthy house wherein the mind may live healthily. Rousseau, in fact, does not regard education as possible unless the pupil is healthy.¹ 'I would not undertake the charge

¹ *Émile*, Bk. i.

of a sickly feeble child. I do not wish a pupil always useless to himself and others, whose sole task is to keep himself alive, and whose body hinders the education of his soul. . . . The body must be vigorous in order to obey the soul ; a good servant ought to be robust. . . . The weaker the body, the more it commands ; the stronger it is, the better it obeys. . . . A debilitated body weakens the soul.' The teacher, then, must have healthy pupils before him if his instruction is to prove successful. What is this instruction that the teacher undertakes to give ? The average critic of the schools has no difficulty in answering this question. He follows the example of Locke and appraises each subject in view of its utility for life. Locke puts into his curriculum Latin¹, 'as absolutely necessary to a gentleman,' arithmetic,² because it 'is of so general use in all parts of life and business that scarce anything is to be done without it,' not more than the six first books of Euclid,³ 'for I am in some doubt whether more to a man of business be necessary or useful,' and so on. It does not require much reflection to see that there is something radically wrong in this view of instruction, in this attempt to put old heads on young shoulders by compelling children to drudge at tasks that bear no relation at all to their own life, and to be for ever stretching 'a hand through time to catch the far-off interest of tears.' Later on some solution will be offered of what is the standing problem of the schools, how to surround the child with an experience that is in harmony with his stage of mental development and at the same time makes it possible for him to take the next step. There is another objection to the kind of education that asks for

¹ *Thoughts*, par. 164.

² *Ibid.* par. 180.

³ *Ibid.* par. 181.

boys and girls ready to take their place in shop or office, in factory or warehouse, or competent to understand and help to work the mechanism of society. These efficiencies have a limited value apart from true character, and hence there must be some means not only of moulding character, but also of moralising the whole area of instruction. This is another problem that calls for solution.

- 2 The school affects the health of the pupils in various ways ; by the physical surroundings, including the environment, the air-space about the buildings, the soil, the amount of sunshine and fresh air within the school-rooms, the temperature of the rooms, the colour of the walls ; by the methods of instruction, government and discipline, which may promote an active, cheerful school life, or subject the children to a repressive, gloomy system ; by the demands of the curriculum, which may provide healthy, stimulating exercise for the brain, or overtax, fatigue, and even permanently injure it ; by its provision for open-air games and gymnastics ; by its success in giving a real knowledge of the laws of healthy living ; and by its scheme of medical inspection and treatment.

- 3 It is manifest that a school in a slum neighbourhood with no playground, and shut in by lofty buildings and crowded noisy streets, has to struggle against very unfavourable conditions ; its surroundings are very different from those of a school with a spacious playground in the suburbs, in a comparatively sparsely peopled area, where wide, quiet streets are found, and natty suburban houses with lawns and gardens. In congested districts, where the price of ground 'is far above rubies,' an open space is sometimes secured by

building the school on pillars, or, in a more excellent way, by having a playground on the roof. But such an arrangement is only a makeshift, devised to meet the conditions that make sites so hard to obtain, except for sums so large that the wit of man is exercised to make the most of ground for which a king's ransom has been paid. Since it began operations the School Board of Glasgow has spent a sum approaching half a million in acquiring school sites ; this means not only a heavy financial burden on the rate-payers, but a still more serious loss to them from the consequences of erecting schools quite unsuited to the purposes of education. There is a motto over a school at Marquise, *Cor et mentem colere nitimur*, ' We strive to improve the heart and the mind,' but what success can be won in this noble effort in those educational factories accommodating 1600 or 2000 scholars that are flattered by being called schools ? Each of these huge structures may cost any sum from £10,000 to £30,000, and yet by the time they are out of debt they are out of date, and have to be reconstructed to meet the advances of opinion on the size of classes¹ or the subjects that should be taught and the arrangements for teaching them. In these schools there can be no true education. Too often the headmaster is hardly more than a secretary, whose time is absorbed by a routine of petty details, and has no time for teaching, and neither time nor opportunity to exercise personal influence among the scholars.² To a certain extent a formal view of school work is forced upon all the

¹ At Eton Dr. Keate sometimes had 190 boys up for a construing lesson at one time. *Six Great Schoolmasters*, p. 16.

² Mrs. Despard, *Transactions of Second International Congress on School Hygiene*, vol. i. p. 266.

members of the staff, especially where the classes are very large, although in many cases teachers spend their leisure and energy freely in social enterprises among their present and former scholars. It is absolutely necessary that, if the schools and the teachers are to exercise a really educative effect, the whole number of scholars in any school should not exceed 500, and that no individual class should contain more than thirty pupils. But, further, there must be a complete revolution in our ideas of how a school should be arranged and conducted. What can be done for sickly children by means of a school conducted on rational lines may be gathered from an account of the Charlottenburg Forest School.¹ 'In the summer of 1904, the Charlottenburg Town Council established as an experiment in the forest of Westend, in the neighbourhood of the Castle of Ruwald, a "Forest School," as a place of daily recreation for children who are sickly, but still capable of instruction and sufficiently healthy to serve pedagogic purposes. On the estate there were school buildings, baths, and washhouses, and a hall, open to the weather on one side, with wooden floor and overhanging roof. The school barrack is a balustraded building containing two class rooms, two smaller rooms for the teacher, and a common entrance hall. The rooms are well lit and ventilated. The class rooms are fitted with tables and chairs in different parts of the rooms, suitable to the various grades of children. The school is open to children of all creeds, and is intended to take 100 to 120 children. It was opened on April 1st, 1904, with 95 children. On August 16th (when the summer school vacation began) there were 104 children, and by September 15th the number had

¹Board of Education Special Reports, vol. 21, p. 37.

risen to 120. The selection of the children is made on the recommendation of the school doctor. The choice falls upon children who show early symptoms of heart, lung, or similar organic complaints, in the shape of green sickness, anæmia, or general weakness, without the children being incompetent for instruction or entirely bed-ridden. Children convalescent after acute sickness are also eligible, but no case of infectious illness or of tuberculosis is admitted within the school. The children who are admitted are of course continually under the eye of the school doctor. As far as possible the children spend their time in the open air, and take their meals and spend the break in the middle of the day on invalid chairs, of which every child has one as well as a woollen rug. The school is divided into six classes, which correspond to the six higher classes of the seven-class Charlottenburg Municipal School. The School is too far off to allow children of the first year (the seventh class) to join. In each class there are on the average 20 scholars. There must not be more than 25 save in exceptional circumstances. Boys and girls are taught together except in the giving of gymnastics.

4 'The school has been a great success and of extraordinary benefit to sick and languishing children. The children are brought each day to school, under sound medical and hygienic appliances and surroundings. The fresh air, the irradiation of sunlight, the giving of salt baths, the careful restriction of the amount of instruction given, and the number of scholars taught, have had the most beneficial effect. The feeding of the children costs the Institution about sixpence (50 Pf.) a head. It is good and ample. The children, on their arrival, between seven and eight in the morning (and again at ten o'clock)

receive about half-a-pint ($\frac{1}{2}$ litre) of milk, with bread, and at noon have a little over three ounces (100 grammes) of meat, with a "plentiful supply of vegetables." At four in the afternoon they again have half-a-pint of milk with preserved fruit; and in the evening, before returning to the town, warm soup, bread and butter. A week in the woods has extraordinarily favourable results. The children are bright, merry, and attentive; and their appetites become keen. It is found that after ten to twelve weeks the sick children have become strong and healthy. The school (including fifteen children who had recently joined) showed after the period an average increase in weight of $5\frac{1}{2}$ lbs. Eleven children had increased 10 lbs., or thereabouts in weight, and two children 14 and 16 lbs. respectively.' The Edinburgh School Board has a school for defective children in Duncan Street; it consists of three villas, which were bought for £2656 and adapted to their present purpose at a cost of £3344. There is accommodation for 140 children, and a staff of seven teachers. On the south side are the original gardens, which provide space for play and gardening, and most of the exterior walls next the gardens consist of folding partitions of glass and wood, which in suitable weather are thrown back so that the school becomes an open-air one. It will sound utopian to recommend such schools as typical of what the ordinary school ought to be, but, if they are effective in making sick children well, why should they not be employed to prevent well children from becoming sick? The school of the future will be a low building, surrounded by its own grounds and carrying on much of its work in the open air; it belongs to that future in which man will have learned how to make a city a more healthy place

to live in than the country, and will have asserted the claims of a community to make a rational use of the land on which it is living. As a preliminary, we must get rid of the erroneous ideas that, while open-air education may be possible in Spain or in Algeria, it cannot be carried on in Great Britain, and that a school must be a lasting structure built of stone and brick. The essential thing about a school is that it should be adapted to the purposes of real education, that these should determine all the details of the structure. The importance of detail is indicated in Mr. T. E. Collcutt's address at the Second International Congress on School Hygiene.¹ 'With all due deference to sanitary and hygiene opinion, he felt he must protest strongly against the use of glazed surfaces in schools and class-rooms. Perfect as glazed tiles were in every way when used in legitimate positions, for lining lavatories, cloakrooms, etc., they were inappropriate and unsightly as wall decoration for living-rooms. His own experience in a certain room lined with faience had been that of discomfort and irritation. He was able to trace the cause of his discomfort to the glaze of faience. Surely children, without knowing whence the depressing influence arose, might be quite as much affected by it. Too much stress could not be laid upon the importance of having warm and pleasant colouring upon the walls; the cold and drab colours which are so much used should be avoided. In London and large towns there was too much that was dismal and smoke defiled outside, and the interiors should be cheerful. Children's eyes wandered even when their attention was supposed to be engaged, and they should surely have something pleasant to look

¹ *Transactions*, vol. i. p. 361.

upon.' Apart, however, from the question of wandering attention, the marginal experience of all of us counts for much in determining our mood, and it is of the first importance that children, while their plasticity is still well marked, should be touched by the finer influences of line and colour. The opening chapters of Mrs. Gaskell's *Life of Charlotte Brontë* supply striking examples of how young minds may be affected by experience—focal and marginal.¹

3、 Not less important than sunshine in the school is an atmosphere of cheerfulness. The spirit that makes successful work possible is indicated by George Eliot in the opening chapter of *Adam Bede*, where Adam sings or whistles at his task. It is certain that where the children are set to what is within their grasp because it is in harmony with their previous experience and natural interests they take a healthy delight in toil. Herbert Spencer quotes ² the dictum of Professor Pillans, 'where young people are taught as they ought to be, they are quite as happy in school as at play, seldom less delighted, nay, often more, with the well directed exercise of their mental energies, than with that of their muscular powers.' This happy state of things, which, fortunately, is not altogether a vain imagination, is possible where the self-activity of the child is skilfully turned to suitable employments, and where discipline, which promotes the growth of character by means of the child's own action and inaction, is more in evidence than government, which merely controls instead of suggesting and stimulating. How great is the contrast between such a

¹ On these two kinds of experience see Welton's *Psychology of Education*, p. 147.

² *Education*, chap. 2.

school and an institution like Salem House, the school to which David Copperfield was sent by Mr. Murdstone.¹ 'I should think there never can have been a man who enjoyed his profession more than Mr. Creakle did. He had a delight in cutting at the boys, which was like the satisfaction of a craving appetite. I am confident that he couldn't resist a chubby boy, especially; that there was a fascination in such a subject, which made him restless in his mind, until he had scored and marked him for the day. I was chubby myself, and ought to know. I am sure when I think of the fellow now, my blood rises against him with the disinterested indignation I should feel if I could have known all about him without having ever been in his power; but it rises hotly, because I know him to have been an incapable brute, who had no more right to be possessed of the great trust he held, than to be Lord High Admiral, or Commander-in-Chief—in either of which capacities, it is probable that he would have done infinitely less mischief.

6, 'Miserable little propitiators of a remorseless Idol, how abject we were to him! What a launch in life I think it now, on looking back, to be so mean and servile to a man of such parts and pretensions!

'Here I sit at the desk again, watching his eye—humbly watching his eye, as he rules a ciphering book for another victim whose hands have just been flattened by that identical ruler, and who is trying to wipe the sting out with a pocket-handkerchief. I have plenty to do. I don't watch his eye in idleness, but because I am morbidly attracted to it, in a dread desire to know what he will do next, and whether it will be my turn to suffer, or somebody else's. A lane of small boys beyond me,

¹ *David Copperfield*, chap. vii.

with the same interest in his eye, watch it too. I think he knows it, though he pretends he don't. He makes dreadful mouths as he rules the ciphering book; and now he throws his eye sideways down our lane, and we all droop over our books and tremble. A moment afterwards we are again eyeing him. An unhappy culprit, found guilty of imperfect exercise, approaches at his command. The culprit falters excuses, and professes a determination to do better to-morrow. Mr. Creakle cuts a joke before he beats him, and we laugh at it—miserable little dogs, we laugh, with our visages as white as ashes, and our hearts sinking into our boots.' Now, the inevitable result of such a system where it is pursued in order to compel reluctant pupils to work is that it defeats its own purpose. The very terror inseparable from it makes any real intellectual effort impossible. 'In the higher moral Education, the management of Fear is of the utmost consequence. So great are the evils attendant on it, that it should be reserved for the last resort. Fear wastes the energy and scatters the thoughts, and thus is ruinous to the interests of mental progress. Its one certain result is to paralyse and arrest action, or else to concentrate force in some single point, at the cost of general debility. The tyrant, working by terror, disarms rebelliousness, but fails to procure energetic service.'¹ If it be true, as stated by the Berlin correspondent of the *Daily News*, April 2, 1912, that school suicides in Germany average one per week, there is evidence that both the curriculum and the conditions of work are unhealthy. Proper exercise is as beneficial to the brain as to the rest of the body, and it rests with the schools to supply this.

¹ *Education as a Science*, pp. 66, 67.

7 The school curriculum supplies the means of that copious varied exercise under which the brain thrives, but, as has been suggested, the exercise must be of a suitable kind. Prolonged distasteful labour has disastrous effects, both physical and moral. 'The brain like other organs requires appropriate exercise. When the central organs are well developed and there is a good supply of nervous energy, we see that children tend to seek mental activity, to feel depressed and miserable when cut off from it. The tedium or *ennui* from which many lonely children are apt to suffer is an expression of this disposition of the brain to carry out its proper activity. The educator in introducing a certain amount of brain-stimulus is thus ministering to its health and its continued efficiency. Many children grow brighter and happier on entering on school life, just because this supplies a healthier *régime* for the activities of the brain and of the nervous system as a whole.'¹ There is, however, a limit to the demands that may be made upon the functioning of the brain; there is brain fatigue as well as body fatigue, and the results are the same in the two cases. 'There is a material phenomenon very easy to observe, which has long attracted the attention of physiologists, and which accompanies excessive muscular work; we refer to turbidity of the urine. This turbidity is due to presence in excess in the urine of products of incomplete combustion, urates and uric acid. Now the same turbidity which is observed in the urine after a forced march very often follows great intellectual strain. . . . The facts of daily observation, equally with physiological deductions, authorise us to conclude that there is a close

¹ Sully's *Teacher's Handbook of Psychology*, p. 34.

analogy between the effects of mental fatigue and those of muscular fatigue. This first conclusion should be already enough to render us very circumspect in the application of physical exercise to persons suffering from mental overwork.'¹ Not only may the brain as a whole be overtaxed to a point where absolute rest is necessary—in cases of excessive strain, complete recovery of the normal brain health may be impossible—but, what is equally important and even more helpful to remember, special areas of the brain may be overtaxed by particular forms of mental exercise, so that vision, speech, apperception, manual work, etc., excite to activity different groups of nerve-centres.² It follows from what has been said above that the curriculum should vary its demands on the child in such a way as to call into activity in succession the different groups of nerve centres. This has the three-fold effect of educating the brain as a whole, of sustaining activity without causing fatigue, and of stimulating the child by the pleasure of variety. Further, there must be intervals for physical drill and games, and the total daily demands on the child must be limited. In his *Health at School* Dr. Dukes has given a table where he lays down the number of hours of work per week that may be exacted from children of different ages.

From 5 to 6 years of age, 6 hours per week.

"	6	"	7	"	"	9	"	"
"	7	"	8	"	"	12	"	"
"	8	"	9	"	"	15	"	"
"	9	"	10	"	"	18	"	"
"	10	"	11	"	"	21	"	"

¹ Lagrange's *Physiology of Bodily Exercise*, p. 349.

² Wundt's *Principles of Physiological Psychology*, vol. i.

From 11 to 12 years of age, 25 hours per week.

„ 12 „ 14 „ „ 30 „ „

„ 14 „ 15 „ „ 35 „ „

„ 15 „ 16 „ „ 40 „ „

8 In connection with many forms of bodily exercise it has to be kept in mind that they are not merely bodily, but also involve mental exercise, and hence the fitness of any particular kind of exercise depends on the subject. The conclusions of Lagrange¹ may be quoted. 'Whenever the therapeutical application of exercise has for its aim a lively stimulation of the nerve-centres and the performance of brain work, difficult exercises are to be preferred to automatic exercises.

9 'Easy, instinctive exercises, or those which have become familiar through long practice, those in a word which can be performed automatically without needing any sustained effort of attention, are suitable, on the contrary, for persons whose brains must be spared while their muscles are being fatigued.

10 'Prescribe fencing, gymnastics with apparatus, and lessons in a riding school to all those idle persons whose brain languishes for want of work. The effort of will and the work of co-ordination which these exercises demand will give a salutary stimulus to the torpid cerebral cells. But for a child overworked at school, for a person whose nerve-centres are congested owing to persistent mental effort in preparing for an examination, for such we must prescribe long walks, the easily learned exercise of rowing, and, failing better, the old game of leap-frog and prisoner's base, running games, anything in fact rather than difficult exercises and acrobatic gymnastics.' The great advantage of exercise

¹ *Physiology of Bodily Exercise*, p. 395.

that does not stimulate the brain-centres is that it withdraws blood from the congested nerve-centres (and thus rests them) in order to supply the extra blood demanded by the limbs that are in action. Among exercises of this kind are running, skipping, and dancing. Gymnastic exercises are apt to be less interesting and therefore less beneficial to the pupil, because they have the appearance of tasks ; on the other hand, they can be so arranged as to exercise suitably all the organs of the body and to correct deformities and improve the health. Games have the great advantages of being spontaneous, of being played in the open air, and of giving opportunities for co-operation and self-government.

// The school may become a means of spreading a greater appreciation of healthy living and a better knowledge of the laws of health, partly by example, partly by direct instruction. Careful attention to the general conditions of healthy environment and work counts for much ; for still more, direct attention to the physical state of the scholars by means of medical inspection and treatment. Every medical inspection of school children reveals conditions that point to the consequences of past neglect and the urgency of curative and preventive measures. There is now an overwhelming mass of data available ; from them may be selected those contained in the reports of Dr. Robert Fullerton, aurist, and Dr. John Rowan, oculist, who, in 1904, at the request of the author, undertook the examination of 500 children in the Glasgow General Assembly Normal Practising School. These children were typical of those to be found attending a free primary school in a large city. Dr. Fullerton found that only 54.4 per cent. of the children examined could be classed as normal,

27.6 were defective, and 18 distinctly defective. ' Nearly all the cases of deafness met with were amenable to treatment, and the great majority were caused by the presence of adenoids and enlarged tonsils. Surgical treatment would have benefited 20 per cent. of the children examined. Most of those classed as "distinctly defective" would pass unnoticed or be accounted stupid or inattentive. It will be seen that adenoids and enlarged tonsils are the most frequent causes of deafness in these children. In this way they interfere with the mental development, but they are apt to retard it still further by giving rise to that inability to fix the attention which is so frequently associated with their presence. The physical development suffers through interference with nutrition; for when hypertrophy of these tissues is at all marked, nasal respiration is obstructed, and as the result, sleep is interrupted, and the proper expansion of the lungs is apt to be seriously modified and diminished.' As the result of Dr. Rowan's examination, ' 61.55 per cent. were passed as normal, while of those defective 7.57 were aware of the fact; some few of these had already received treatment, but 30.88 were quite unaware that there was anything wrong, these unfortunates being expected to do the same work as, and hold their own with, their more fortunate classmates.' Abnormalities of structure and function are not confined to children of the class to be found in attendance at such schools. From a paper read by Dr. Dukes, Medical Officer, Rugby School, to the Second International Congress on School Hygiene,¹ on the physical examination of one thousand entrants to Rugby, the following extract may be given. ' It is

¹ *Transactions*, vol. i. p. 325.

somewhat depressing to register in the twentieth century the large number of acquired preventable deformities (not momentous, it is true, but still indicative of inferior systems of nurture and education) which are presented by the favoured class of boys in Great Britain—deformities occurring between the time of nursery-life and the completion of education in the preparatory school at the age of thirteen.

12 'Some of these infirmities arise from faults in nutrition during infancy, which entail rickets. And these defects in nutrition, as a cause, tend at the present day to involve the children of the rich even more than those of the poor in their sequent physical evils. For a preponderating proportion of mothers in the higher social rank either cannot, or will not, nurse their children; and, more than this, substitute for the naturally-appointed breast-milk, cows' milk, which, in the process of boiling, is deprived of some elements in its nutritive value which tends to the advent of rickets, or infantile scurvy. Also resort is made to various artificial foods, equally insufficient for the adequate nourishment of infants in their earliest months of life.

13 'On the other hand, some of these deformities may result from the debilitating effects of infantile maladies; while the remainder are incidental to unnatural school methods, and the disfiguring effect produced by faulty postures, permitted or practically compelled, during school-life, so that the supple bones become moulded imperceptibly, but surely, into abnormal forms.' It would be easy to multiply extracts from official and other reports, but those already given may be sufficient to show how much the rising generation would benefit by the early detection and treatment of deformity

and disease, and by the diffusion of such knowledge as would secure the intelligent supervision of infant life. In particular there is need to spread sound views on the importance of sleep ; it may be doubted whether more serious permanent mischief is not wrought upon the nervous system of children by sleep-starvation than by food-starvation. The matter has been discussed by Dr. T. D. Acland in a pamphlet *On the Hours of Sleep in Public Schools*. There is a consensus of opinion among the authorities quoted by him that boys from 13 to 15 years of age should have ten hours' quiet sleep both summer and winter, and that a generous allowance of peaceful rest is not less necessary than a generous allowance of wholesome food in order to build up a healthy nervous system. Lessons on hygiene, on food, drink, fresh air and exercise, tobacco and alcohol, etc., all will probably agree, may properly be given in school, but there is a good deal of doubt about the propriety of giving instruction in sex-hygiene. In some countries the subject has been taken up by the teachers in a thoroughly scientific way.¹ A sentence from a paper by Dr. Flachs, Dresden, expresses a general opinion : ' In all our schools there should be, not a course in sexual pedagogics as such—by no means anything of the kind—but an extended course in natural history, which beginning with the simplest forms of plant life—with botany—should pass naturally and by successive stages through zoology to the highest and most complex forms of all, as seen in the life of man, and dealt with by anthropology.' In an earlier sentence from the same

¹See e.g. *Education in Sweden*, a pamphlet issued by the Swedish Committee for the Second International Congress of School Hygiene, p. 48, and *Transactions*, vol. i., of that Congress.

paper, he remarks, 'The thirst for knowledge common to all children, artificially stimulated by the lack of teaching, is invariably stilled from questionable sources, and the result is that when parents or teachers think the time for instruction has arrived, the instruction comes too late.'

14 The attention paid to health in the school, whether by example, precept, or actual treatment, is bound to have the happiest results on the physical condition of the community by curing or preventing disease, and by enabling the schools to send out a steady stream of young people intelligent enough to conform to the laws of healthy living, and, when responsibility for the lives of others falls upon them, to meet their responsibility with knowledge instead of ignorance. A vigorous health campaign in the schools would relieve the community of the financial burden imposed upon it by the premature incapacity and decay of its members from causes traceable to defective early nurture, and would aid the operations of the National Insurance Act by gradually diminishing the multiplication of the 'uninsurables.'

15 A misconception—not confined to those outside, but found also within, the schools—of what is meant by instruction is partly responsible no doubt for the slighting estimate of teachers and their work. Among neither the Greeks nor the Romans was the schoolmaster esteemed. Thus in the speech *De Corona*, 315, Demosthenes seeks to insult Aeschines with the words, ἐδίδασκες γράμματα, ἐγὼ δ' ἐφοίτων: 'You were a schoolmaster but I was a scholar,' and in his *Moralia*, Plutarch declares that when the Romans had a slave a drunkard or a glutton, and unfit for anything else, they made him a

teacher. In Germany, in the eighteenth century, the village schoolmasters 'had never learnt anything beyond what they had picked up themselves at some village school or other in their earlier days. In larger villages, where there was a church, the post of schoolmaster was regularly filled by the parish clerk; in the smaller villages by artisans, especially those of sedentary habits, eking out a scanty income, to which they considered it worth while to add the few pence they received as school money. Indeed, as late as 1738, the Prussian country schoolmasters were granted the tailoring monopoly within their respective villages for the improvement of their economical position.'¹ In Scotland at the same time a similar condition of things prevailed. 'In many cases where there was no parochial teacher appointed, there was a barn or hut where some old man, or some poor cripple, incapable of any active occupation, formed a class of children, who came to him to learn a little reading and writing; they gave him at the rate of one shilling a quarter, which was usually paid in meal.'² On one occasion recently a male teacher in an American school was spending a holiday on the prairie, where for a time his occupation was unknown. On learning that the stranger was a teacher, a stalwart ranchman exclaimed, 'My! what a lady-job for a man!' This view of what teaching is, and of the kind of persons suitable for it, is almost inevitable as long as teaching children is supposed to mean breaking down such part of the bread of adult knowledge into crumbs to form a meal that can be eaten by children as they are supposed to be able to digest. Now this is a wholly erroneous

¹ Paulsen's *German Education*, Eng. trans. p. 141.

² Graham's *Social Life of Scotland*, p. 424.

and deadly view of what is meant by instruction. In the first place, each stage in the growth of a human being, infancy, childhood, pubescence, adolescence, etc., is complete in itself. 'Every period in the life of a growing organism has its own qualities, and its own perfections or failings, which are not those of the periods preceding and succeeding it. In impatience to produce the boy, it is only too possible to forget the child; in eagerness to hurry the growth of manly qualities, to disregard the qualities proper to the boy. It is a failing to which English schools are especially prone, to hurry children out of their childhood, and boys and girls out of their boyhood and girlhood into the succeeding stage. . . . If the child is not permitted to act as a child, to think as a child, his boyhood must needs be bereft of some of its normal qualities, and his manhood become in some degree a stunted or weakened growth compared to what it might have been. Precocity is far oftener a thing to be pitied than to be proud of. The blending of the characteristics of one period with those of the next, of childhood with boyhood or girlhood, and these in turn with manhood or womanhood is one of the most difficult problems of education.'¹ Looking on at some stage earlier than that which he himself has reached, the adult finds it imperfect, unsatisfying, but this is the outsider's standpoint. Seen from within by those immersed in it, it is a rounded whole answering the demands of those living it. 'When that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things.'² How does

¹ Urwick's *The Child's Mind*, p. 29.

² I Cor. xiii. 10, 11.

the transition come about? An answer is provided in *Robinson Crusoe*. There we see how an undreamed of development takes place in the hero through the calls of the environment; experience makes him put forth new powers and leads him into fresh fields of knowledge. 'I began now to consider that having two mouths to feed instead of one, I must provide more ground for my harvest, and plant a larger quantity of corn than I used to do.' There is the whole business of education in a nutshell. It has to enlarge the pupil's experience and to secure a response. This two-fold operation is seen in the process whereby R. L. Stevenson learned to write. 'All through my boyhood and youth I was known and pointed out for the pattern of an idler; and yet I was always busy on my own private end, which was to learn to write. I kept always two books in my pocket, one to read, one to write in. As I walked, my mind was busy fitting what I saw with appropriate words; when I sat by the roadside, I would either read, or a pencil and a penny version-book would be in my hand, to note down the features of the scene or commemorate some halting stanzas. Thus I lived with words. And what I thus wrote was for no ulterior use; it was written consciously for practice. It was not so much that I wished to be an author (though I wished that too) as that I had vowed that I would learn to write.'¹ This was what living among books had accomplished; here are purpose, desire, interest, attention, effort, self-activity, the whole outfit of the ideal pupil. Take another case, the cultivation of an appreciation of pictures. 'In case it should be objected by readers of more exquisite sensibilities that in these

¹ Balfour's *Life of R. L. S.* chap. v.

pages¹ the emotions excited by the beauty of pictorial are ignored, or treated in too homely and matter-of-fact a manner, I would suggest that these more subtle and fleeting impressions of beauty, these aromas from another world, do not require to be called forth by words, but come unbidden in the fulness of time to every lover of pictures. . . . Enjoyment follows hard upon understanding. . . . With experience and knowledge, each picture falls into its place in the mind, is associated with others, suggests comparisons and parallels and a sense of the essential unity of pictorial art. A feeling of mastery over a whole world of beautiful forms and colours takes the place of impotent and vexatious uncertainty.' How has this happy state been reached? By the reaction of the mind on a slowly widening experience that was always in touch with the mind and yet always lured it on. Take one more case. Miss Helen Keller, as the result of illness when she was about nineteen months old, lost sight and hearing and, by consequence of the latter loss, became dumb. The record of her mastery of *spoken* English, French, and German, and of other branches of knowledge, including mathematics and the natural sciences, is one of the most fascinating chapters in the history of the human mind.² Let us take the account of how she learned names. 'We walked down the path to the well-house, attracted by the fragrance of the honeysuckle with which it was covered. Someone was drawing water and my teacher placed my hand under the spout. As the cool stream gushed over one hand she spelled into the other the word *water*, first slowly, then rapidly. I

¹R. C. Witt's *How to look at Pictures*, pp. vii and xvii.

²*The Story of my Life*.

stood still, my whole attention fixed upon the motions of her fingers. Suddenly I felt a misty consciousness as of something forgotten—a thrill of returning thought; and somehow the mystery of language was revealed to me. I knew then that “w—a—t—e—r” meant the wonderful cool something that was flowing over my hand. That living word awakened my soul, gave it light, hope, joy, set it free! There were barriers still, it is true, but barriers that could in time be swept away.’¹ Surely a touching picture this; a young soul feeling its way into the realm of the knowable past the barriers of blindness and deafness. Two facts deeply interest the educator, the value of even a single sense as a gateway of knowledge and the importance of the teacher as the regulator of the child’s experience.

- 16 If now we try to draw from the preceding paragraphs inferences helpful to the teacher, certain notable things present themselves. The main thing is to bring the child into contact with experience, and here the teacher can be of prime service by selecting—offering and withholding—and classifying, taking as guide the child’s capacity and knowledge. The secret of accelerating the child’s progress lies in introducing into his experience something that challenges curiosity, provokes him to ask, Why? and at the same time is so related to his past experience that he can supply the answer. Such a relation is essential. ‘The results of the tests made on savages in different parts of the world by recent scientific expeditions go to show that their senses are no more perfect than those of Europeans, in fact, on the average, are even less sensitive. It is merely that all of their training during their lifetime has been con-

¹ *The Story of my Life*, p. 23.

centrated upon recognising and interpreting the particular objects and differences which have meaning for the chase, and in adult life no element of the perception that can have the least bearing on this part can escape him. . . . The acuteness of vision of the sailor is to be explained in the same way. For him every mark upon the horizon is correctly interpreted, and every small object is seen, because there are images in mind ready to be called out by any impression that is likely to appear there. The passenger by his side sees the same impressions, but there is nothing in the mind to favour the entrance of the important phases as opposed to the unimportant, and he will notice one as readily as the other.' ¹ So Professor Sully remarks of children's curiosity: ² 'The feeling of ignorance is not fully excited, nor is the desire to know sustained by a sufficient fund of previous knowledge about the subject of inquiry. Hence the further experience of parents that the young inquirer has often forgotten his question before the answer is given, wandering off to fresh fields of inquiry. . . . Savages show a similar fitful and momentary curiosity, soon growing tired of examining new things, and exclaiming, "What is it after all?"' They throw it aside because it seems remote from any purpose of theirs. In the same spirit Campbell turns away from the scientific explanation of the rainbow.

When Science from Creation's face
Enchantment's veil withdraws,
What lovely visions yield their place
To cold material laws!

The teacher has therefore to create an atmosphere of

¹ Pillsbury's *Attention*, p. 41.

² *Teacher's Handbook of Psychology*, p. 440.

such a kind that the child forms right purposes. The general conditions of attention in one direction rather than in another are stated by Professor Pillsbury¹ to be 'the training of the individual, the social forces which have acted upon him, and his inherited characteristics,' the training of the individual falling within the teacher's sphere. Given a purpose, the pupil will show no lack of interest in what will achieve it, nor will he be slow to put forth effort. Whether the purpose be to learn to play a game or to master some step in knowledge, the result is the same, the pupil is attentive, interested, determined to succeed. Too often success is aimed at through the child's interest in other things, in the desire to escape punishment or win praise, to please parent or teacher, to gain a prize—Rousseau would even use his fondness for cakes and other good things—but, although such interest may serve so far, it cannot be a substitute for interest in the subject itself. 'Genuine interest in education is the accompaniment of the identification, through action, of the self with some object or idea, because of the necessity of that object or idea for the maintenance of self-expression. Effort, in the sense in which it may be opposed to interest, implies a separation between the self and the fact to be mastered or task to be performed, and sets up an habitual division of activities. Externally, we have mechanical habits with no psychical end or value. Internally, we have random energy or mind-wandering, a sequence of ideas with no end at all, because not brought to a focus in action. Interest, in the sense in which it is opposed to effort, means simply an excitation of the sense organ to give pleasure, resulting in strain on one side and listlessness on the other.

¹ *Attention*, p. 40.

17 'But when we recognize there are certain powers within the child urgent for development, needing to be acted upon, in order to secure their own due efficiency and discipline, we have a firm basis upon which to build. Effort arises normally in the attempt to give full operation, and thus growth and completion, to these powers. Adequately to act upon these impulses involves seriousness, absorption, definiteness of purpose, and results in formation of steadiness and persistent habit in the service of worthy ends. But this effort never degenerates into drudgery, or mere strain of dead lift, because interest abides—the self is concerned throughout.'¹ It is true, as Professor Welton points out,² that we cannot get through life without *indirect* purposes—things have to be done in which we cannot feel *direct* interest, and 'the only means of developing true attention to a pursuit not in itself interesting is to make it a means to a purpose felt to be of value.'³ Self-activity, then, in the line of the development of the true self is what the instructor must aim at. This means that in many cases the teacher should talk less and encourage the pupil to speak and do more.

18 Instruction of the kind just described tends to form character. 'Any way we take it, there is only one person—man or child—at the bottom of it all, and whatever really trains that person, whatever brings order and power, initiative, and intelligence into his experience, is most certainly training the will.'⁴ But how is *moral* character to be developed?⁵ Some put

¹ Dewey's *Educational Essays* (Findlay), p. 89.

² *Psychology of Education*, p. 260.

³ *Ibid.* p. 262.

⁴ Dewey's *Educational Essays* (Findlay), p. 131.

⁵ For a detailed presentation and examination of the whole question see *Moral Instruction and Training in Schools*.

their trust in the personality of the teacher, the corporate life of the school, and the influence of the curriculum as the sources of good habits, physical, intellectual, moral, and of good ideas lodged in the mind by suggestion,¹ but they deprecate formal lessons on moral subjects, any attempt to give moral instruction on the lines of such a syllabus as that prepared by the Moral Instruction League.² In the view of Herbart right character is the inevitable outcome of right instruction.³ 'The chief seat of the cultivation of character is the culture of the *circle of thought*. For, firstly, THOSE CANNOT BE ALLOWED TO ACT ACCORDING TO THEIR OWN MINDS WHO HAVE NO RIGHT DESIRES TO SET IN ACTION ; they would only in so doing progress in badness, and wisdom in such cases consists much more in restraint. Secondly, if the circle of thought has been so perfectly cultivated that a pure taste entirely rules *action in the imagination*, then anxiety for the formation of character in the midst of life is almost at an end, for the individual left to himself will so choose opportunities for external action, or so *use* those which force themselves upon him, that the right will only become strengthened within his heart.' That is, right knowing is bound to issue in right doing, instruction is the instrument whereby character is built up, and hence, in the opinion of modern Herbartians, lessons in virtue must find a place alongside of lessons in the rule of three. Such lessons are formulated in Mr. F. J. Gould's *The Children's Book of Moral Lessons*, but Mr. Keatinge thinks that this method of presenting moral teaching operates by provoking contrariant ideas and so defeats its own purpose. 'It is

¹ See Keatinge's *Suggestion in Education*.

² See Appendix.

³ *Science of Education*, p. 220.

scarcely an exaggeration to say that the missionary cause could have found no surer method of alienating schoolboy sympathy than the countless sermons and addresses in school chapels that it has organised.¹ And it may be questioned whether life would be tolerable in a school where children found themselves confronted in every lesson with 'wise saws and modern instances,' where the arithmetic period was spent in answering such questions as, 'If a boy takes three-quarters of an hour to go on an errand which he could comfortably manage in 43 minutes, what percentage of his master's time does he waste?'—where dictation exercises were of this type, '“Waste not, want not” is a true saying. Little children sometimes waste the crusts of the slices of bread. If these are saved, they can be made into a bread pudding, which is very nice to eat. The money saved in this way could be used to buy a nice scarf or warm socks'—where compositions were on such themes as 'Sketch a letter from a lad to his uncle, telling him that father had met with an accident, but was not quite so badly off as he might have been, because he belonged to a sick club, which provided him with sick pay and a doctor, besides friendly visits from his fellow-members,'—where parsing was applied to sentences like 'Friendly Societies enable us to provide against sickness when it comes,' and literature was chosen on its merits as a vehicle for teaching morals.² There is no objection to choosing significant facts and figures for use in arithmetic and other lessons,³ but it has to be remembered that each subject has its own independent value, that the primary purpose, for example, of reading poetry is the appreciation of it as

¹ *Suggestion in Education*, p. 165.

² See *Thrift Manual*.

³ Bain's *Education as a Science*, p. 292.

poetry, and that a child pursued all day and every day with sermons would fall ill of moral nausea. On the other hand, 'moral reflections that are self-originating, that arise unavoidably in a given situation, are likely to yield an abiding impression. The spectacle of disaster from want of forethought, from quarrels and dissensions, from culpable ignorance, awakens the thoughtful mind to the value of the leading prudential virtues.'¹ Nevertheless, it should not be impossible to give occasional effective lessons on civic, personal and social duties, and Professor Sadler justly says, 'there is a general agreement among experienced teachers that direct moral instruction, when given at the right time and in the right way, is a valuable element in moral education.'² Nor is there any dispute that moral education is the supreme responsibility of the schools.

19 One naturally asks whether the work of the schools in improving each successive generation of children physically, intellectually, morally, is a contribution towards the improvement of succeeding generations by securing to these an improved inheritance. Are, that is, the modifications induced by the environment on the individuals of any given generation preserved and transmitted to their offspring? This is one of the great problems of the day. Professor J. Arthur Thomson offers the following conclusion of the whole matter.³ 'If there is little or no scientific warrant for our being other than extremely sceptical at present as to the inheritance of acquired characters—or better, the trans-

¹ Bain's *Education as a Science*, p. 411.

² *Moral Instruction and Training in Schools*, vol. i. p. xliii.

³ *Heredity*, p. 249; see on the other side Prince Kropotkin's articles in the *Nineteenth Century*, began March, 1912.

mission of modifications—this scepticism lends greater importance than ever, on the one hand, to a good “nature,” to secure which is the business of careful mating : and, on the other hand, to a good “nurture,” to secure which for our children is one of our most obvious and binding duties : the hopefulness of the task resting especially upon the fact that, unlike the beasts that perish, man has a lasting external heritage, capable of endless modification for the better, a heritage of ideas and ideals, embodied in prose and verse, in statue and painting, in cathedral and university, in tradition and convention, and above all in society itself.’ If it be true that we cannot improve the next generation by improving this, so that desirable modifications are buried with their possessors, it is equally true that we cannot deteriorate the next generation by deteriorating this, so that undesirable modifications are buried with their possessors. But further, man is more modifiable than any other animal, that is, he responds more amply to influences from the environment, and hence by continuous amelioration of his surroundings we may hope to make possible his continuous progress. Now the school by its effects on its pupils is pouring a steady stream of influence into the environment and therefore by what is called ‘social heredity’ its potency is preserved from generation to generation, so that by the slow but powerful pressure of atmosphere, if not by natural generation, man is enabled to

Move upward, working out the beast,
And let the ape and tiger die.¹

¹*In Memoriam*, sec. 118.

CHAPTER V.

THE CURRICULUM.

1 ONE of the most difficult things is to determine what should be taught in the schools ; on the one hand, the advocates of various subjects press for their inclusion, on the other, complaint is made that the course is overcrowded and children are overloaded with such a multiplicity of details that no true education is possible. In ancient Athens the curriculum was a limited one. Mr. K. J. Freeman ¹ quotes from Lucian the following account of a schoolboy's day : ' He gets up at dawn, washes the sleep from his eyes, and puts on his cloak. Then he goes out from his father's house, with his eyes fixed upon the ground, not looking at any one who meets him. Behind him follow attendants and paidagogoi, bearing in their hands the implements of virtue, writing-tablets or books containing the great deeds of old, or, if he is going to a music-school, his well-tuned lyre. When he has laboured diligently at intellectual studies, and his mind is sated with the benefits of the school curriculum, he exercises his body in liberal pursuits, riding or hurling the javelin or spear. Then the wrestling-school with its sleek, oiled pupils, labours under the mid-day sun, and sweats in the regular athletic

¹*Schools of Hellas*, p. 79.

contests. Then a bath, not too prolonged ; then a meal, not too large, in view of afternoon school. For the school-masters are waiting for him again, and the books which openly or by allegory teach him who was a great hero, who was a lover of justice and purity. With the contemplation of such virtues he waters the garden of his young soul. When evening sets a limit to his work, he pays the necessary tribute to his stomach, and retires to rest, to sleep sweetly after his busy day.' This does not strike one as a too exacting day. 'It must also be remembered that one of the three branches of Primary Education in Hellas would be called play in England : an afternoon spent in running races, jumping, wrestling, or riding would not be regarded as work by an English schoolboy. Music, too, is usually learned during play-hours in an English school. Even Letters, when the elementary stage was past, meant reciting, reading, or learning by heart the literature of the boy's own language, and most of it not stiff literature by any means, but such fascinating fairy-tales as are found in Homer. There is little trace of Hellenic boys creeping unwillingly to school : their lessons were made eminently attractive.'¹ This was the young Athenian's preparation for a life in which, on account of the abundance of cheap slave-labour, he was not called upon to earn a livelihood and could give his whole time to literature, art, exercise, and citizenship. Something else is needed to fit one to take one's place in modern society, and yet it is desirable to retain the variety and the joyousness of the Hellenic Schools, while arming our young people for the battle of life. If this is to be done, too much stress must not be laid on the capacities and acquisitions that belong

¹*Schools of Hellas*, p. 81.

to the adult stage, lest the child's claim to his childhood be denied altogether, and lest the schools, instead of being places of education, become vestibules to the workshop and the factory. 'It is an absolute impossibility to educate the child for any fixed station in life. So far as education is conducted unconsciously or consciously on this basis, it results in fitting the future citizen for no station in life, but makes him a drone, a hanger-on, or an actual retarding influence in the onward movement. Instead of caring for himself and for others, he becomes one who has himself to be cared for. Here, too, the ethical responsibility of the school on the social side must be interpreted in the broadest and freest spirit; it is equivalent to that training of the child which will give him such possession of himself that he may take charge of himself; may not only adapt himself to the changes which are going on, but have power to shape and direct those changes.'¹ The schools then must anticipate the future, but in such a way as to conduct the child into it by a gradation that at no point does violence to the child's natural interests or outruns his capacity. How is this to be accomplished?

2 It has long been an article of belief among many that the problem of devising a curriculum is best solved by having regard to training and treating utility as a by-product of a sound system of culture. 'It is important to note that the feeling for subjects being in themselves necessary still is vigorous. It is constantly said of history, geography, and science that "no boy ought to leave school without knowing something of the earth he lives on, or something of the process whereby his country comes to be what it is," and so forth. But

¹Dewey's *Educational Essays* (Findlay), p. 30.

along with this view of education there has grown up a very different theory, *viz.*, that education consists in training growing minds to use their faculties aright, and that if this training is successful the individual will apply his mind victoriously to whatever subject his life's work may bring before him.'¹ If this were true, subjects of study might be chosen in entire disregard of their future usefulness, but it happens not to be true. There is no proof whatever that power developed in one sphere can be transferred to another entirely different, that, for example, a good judge of horses is by consequence a good judge of poetry, although in both cases the critic has to note details, compare for agreement and difference, apply an ideal standard, and so on. Confidence and accuracy in judging are the fruit of long experience in handling the same material. It is essential that this should be understood and accepted. Botany is a good school subject, because it permits field work, gives the pupils plenty to do by and for themselves, can always command a supply of material, has an attraction for young people, and is the best of the natural sciences for exhibiting the principles of classification. Yet it is quite possible to become a good botanist without grasping these principles, because they had not been made the subject of special study. One does not learn these things unconsciously while learning something else; they have to be mastered by themselves. In the same way an experimental science will illustrate the methods of proof, but the methods themselves require to be studied; they are not mastered by the unconscious self. And when mastered they can be applied in a new sphere only after the facts have become more or less

¹ Lyttelton's *School Boys and School Work*, p. 127.

familiar. 'It depends partly on the teacher and partly on the scholar whether the element of method shall stand forth and extend itself, or whether the subjects shall only yield their own quantum of matter or information.'¹ But even if one were to admit that the mind is made up of distinct faculties that can be trained, one could not escape from the consideration of utility. If it be agreed that the memory is to be trained, the question arises, 'By what subjects?' It would be an excellent exercise for the memory to learn by heart the 40,000 words in a Chinese dictionary, but if this exercise were proposed to a schoolmaster that believes in training, he would assuredly demur on the ground that it is useless. But useless for what? Certainly not for exercising the memory. Useless, then, for the purposes of life, so that even when selecting a subject to serve as a trainer of faculty, we are bound to consider it also from the utilitarian point of view. Hence Herbert Spencer's insistence² on what he calls 'the economy of Nature.' 'We may be quite sure,' he says, 'that the acquirement of those classes of facts which are most useful for regulating conduct, involves a mental exercise best fitted for strengthening the faculties. It would be utterly contrary to the beautiful economy of Nature if one kind of culture were needed for the gaining of information and another kind were needed as a mental gymnastic.'

3 If it be agreed that subjects are to be taught at school on account of their utility, in what sense is utility to be taken? In *Hard Times* Dickens has presented us with a school where it is taken as a guide. In the second chapter a visitor to this school addresses the

¹ Bain's *Education as a Science*, p. 141.

² *Education*, chap. I.

pupils thus : ' You are to be in all things regulated and governed by fact. We hope to have, before long, a board of fact, composed of commissioners of fact, who will force the people to be a people of fact, and of nothing but fact. You must discard the word Fancy altogether. You have nothing to do with it. You are not to have, in any object of use or ornament, what would be a contradiction in fact. You don't walk upon flowers in fact ; you cannot be allowed to walk upon flowers in carpets. You don't find that foreign birds and butterflies come and perch upon your crockery ; you cannot be permitted to paint foreign birds and butterflies upon your crockery. You never meet with quadrupeds going up and down walls ; you must not have quadrupeds represented upon walls. You must use, for all these purposes, combinations and modifications (in primary colours) of mathematical figures which are susceptible of proof and demonstration. This is the new discovery. This is fact. This is taste.' This expresses a common interpretation of utility, that it means teaching what can be immediately applied to making money, spelling, writing, commercial arithmetic, typewriting, shorthand, the use of tools, and so forth. Now, there is almost no subject for which an enthusiast cannot make out a convincing case, and the sequel is a congested curriculum. This was the result with the famous educationist Comenius, the Moravian bishop. ' Mere acquisition of the ordered facts of Nature, and man's relation to them, was with him the great aim—if not the sole aim—of all purely intellectual instruction. And here there necessarily entered the governing idea, encyclopædism, or pansophism. Let *all* the arts and sciences, he said, be taught in their elements in all schools, and more fully

at each successive stage of the pupil's progress. It is by *knowledge* that we are what we are, and the necessary conclusion from this must be, "let all things be taught to all." '1 If we turn to Milton's *Tractate on Education* and Locke's *Thoughts concerning Education*, we find a formidable list of those subjects without which no young person's education can be regarded as complete.² Beneath these loads of learning the hapless child shifts as uneasily as Enceladus under Ætna, but it is plain, indeed, that, in this welter of subjects, the child himself is lost sight of, what he is, what he may wish to learn, what he is capable of learning. Even when the more liberal subjects like poetry and singing are allowed for, there is a tendency to provide for them after the fashion approved by the adult. Thus Milton, without considering the natural relation of the child to music, would find a place for it in 'the interim of unsweating themselves regularly [after exercise] and convenient rest before meat' and the like 'would not be unexpedient after meat to assist and cherish Nature in her first concoction, and send their minds back to study in good tune and satisfaction.' Herbert Spencer has expanded this suggestion into the proposition that as accomplishments, the fine arts, *belles-lettres*, and all those things which, as we say, constitute the efflorescence of civilisation, occupy the leisure part of life, so should they occupy the leisure part of education.³ This insistence on what ought to be has been responsible for wrong methods as well as wrong subjects, or wrong ways of providing for subjects. Thus Herbert Spencer⁴ condemns the method of teaching drawing by means of

¹ Laurie's *Comenius*, p. 220.

² See Appendix.

³ *Education*, chap. 1.

⁴ *Ibid.* 2.

exercises in 'horizontal lines, perpendicular lines, oblique lines, angles of the several kinds, and the various figures which lines and angles make up,' instead of introducing the pupil at once to objects. Exercises in form have no interest for him because he perceives no purpose in them, whereas actual things interest him very much, and from early childhood he has tried to represent them on a flat surface. So at one time children had as their first writing lessons a soul-deadening series of exercises on lines and pot-hooks, although Locke had long ago seen the greater interest of the letters themselves.¹ 'Analysis of letters into simpler elements of form may be appealed to in the correction of errors. But such analysis should not be the foundation on which the writing is built up. For the muscular co-ordinations of actual writing are not practised when the elements are made separately, and the making of unmeaning shapes is of deadly dullness, and hence antagonistic to that concentration of effort which is an essential condition of success.'² The same passion for what is supposed to be logical and psychological in method, the method of proceeding from the simple to the complex, is responsible for the phonic method of teaching reading, according to which a child has to master the sound-values of the elements of a word before trying to pronounce the word itself. Parents are astonished and even alarmed nowadays by the weird sounds uttered by their children in preparing a reading lesson for some advocate of the phonic method. Children are of course immensely interested in words as symbols of ideas that interest them, but not in the

¹ *Thoughts*, par. 160.

² Welton's *Principles and Methods of Teaching*, p. 167.

least in the purpose of the sound-value exercises though these may appeal to them for a time as a sort of game. It is instructive and monitory to read what Helen Keller says of her first lessons in the manual alphabet.¹ 'The morning after my teacher came she led me into her room and gave me a doll. The little blind children at the Perkins Institution had sent it and Laura Bridgman² had dressed it; but I did not know this until afterward. When I had played with it a little while, Miss Sullivan slowly spelled into my hand the word "d—o—l—l." I was at once interested in this finger play and tried to imitate it. When I finally succeeded in making the letters correctly I was flushed with childish pleasure and pride. Running downstairs to my mother I held up my hand and made the letters for doll. I did not know that I was spelling a word or even that words existed; I was simply making my fingers go in monkey-like imitation. In the days that followed I learned to spell in this uncomprehending way a great many words, among them *pin*, *hat*, *cup*, and a few verbs like *sit*, *stand*, and *walk*. But my teacher had been with me several weeks before I understood that everything has a name.' We have to remember the pleasure young children take in movement for the sake of movement,³ and that this pleasure, especially when combined with the child's readiness to imitate, is a great help in enabling the teacher to utilise phonic analysis as a means of correcting errors; moreover, at this stage the child can grasp the purpose of the analysis. It is another

¹ *Story of my Life*, p. 22.

² At the age of 22 months Laura Bridgman lost sight, hearing and very largely taste and smell. See Dickens's *American Notes*, chap. 3.

³ Bain's *The Senses and the Intellect*, 3rd ed. p. 80.

matter to subject the child to continuous drill in analysis that means nothing. It may be added that experiments in the Fielden Demonstration Schools at Manchester are against the supposed superiority of the phonic over the look-and-say method of teaching reading. The explanation is easily found; in learning to read by the look-and-say method the child is continuing his own process of expressing himself through language. 'When the child has passed out of the lower standards his movements in drawing, or in other modes of expression, must be determined very largely by the character of his own mind. Otherwise he ceases to express himself altogether, and merely copies another person's movement quite mechanically. "You may," writes Walter Crane, "drill a number of children to do the same thing with remarkable precision, but to really put them in possession of a method of expressing their thoughts and impressions is another matter." The reason of this is not far to seek. A child's movements represent his mind. For the brain initiates the movements which accompany or follow perception, images or ideas. Through the muscular sense he is conscious of these—not as a thing apart—but as an integral part of his own life's individuality. As he executes these he finds a new stimulus. Where the movement is imposed the stimulus will be lacking. The energy is not reinforced—the attention is not arrested. To impose movements unduly is to interfere with the life processes, to make life, and therefore any expression of life, impossible.' ¹

4 The extract just given from Miss Macmillan's *Early Childhood* suggests the wisdom of calling the child into council with a view to getting some guidance as to

¹ Macmillan's *Early Childhood*, p. 44.

subjects and methods. To follow the 'trainers' is to court being shut up in the strait-jacket of a narrow curriculum whose subjects and methods have little relation to the business of life. Dr. Moberley, Headmaster of Winchester, said in a letter to Sir William Heathcote:¹ 'In my judgment, you cannot bring French in as a co-ordinate subject of instruction with the two chief subjects of education, classics and divinity, or even with the third, mathematics.' The *even* is illuminating. Everything but the three subjects named, Dr. Moberley thought, ought to be picked up during the holidays, certainly out of school hours. A kindred spirit once declared that 'the sum and substance of saving knowledge is Latin prose and Scotch ballads.' Dire necessity has enforced a wider curriculum, but in his heart the advocate of training distrusts whatever savours of practical knowledge. On the other hand, to follow the utilitarians is to find oneself lost in a vast curriculum, *rudis indigestaque moles*, while both sects are prone to proceed as they think the child ought to learn. Now, a very simple consideration solves the difficulty about subjects, as far at least as the primary school is concerned. Of subjects the child knows and need know nothing. An 'ology deals with a distinct department of human knowledge wherein special means has been taken to determine what is truth, and the truth so determined is expressed with the highest degree of generality,² but the subject has not a monopoly of the facts handled. Let us put down a few extracts for comparison. 'A journey along the valleys of the Scottish Highlands is apt to give the impression that the mountains are an irregular complex of mountains.'

¹ *Six Great Schoolmasters*, p. 51. ² *Bain's Deductive Logic*, p. 23.

'The oldest part of the British Isles is the Highlands of Scotland; it is a fragment of an ancient continent called Arctis, which united Scotland to Scandinavia and Greenland. This land was composed of ancient crystalline rocks, of the kinds known as schist and gneiss. The rivers that flowed across this continent cut out large valleys and spread over their floors thick sheets of sand, now converted into sandstone.' 'The Romans could not make their way into the high northern mountains of Scotland, where they could hardly get anything to feed their soldiers, and where they met with much opposition from the inhabitants. They therefore gave up all attempts to subdue this impenetrable country.' 'The sound of streams that swift or slow Draw down Æonian hills, and sow The dust of continents to be.' Here are geography, geology, history, and poetry making use of the same facts. Again, the decay of vegetation is a matter for chemistry, biology, botany, agriculture, even poetry as in Tennyson's

Whose souls the old serpent long had drawn
Down, as the worm draws in the wither'd leaf
And makes it earth.

As Professor Dewey puts it,¹ 'There is no line of demarcation within facts themselves which classifies them as belonging to science, history, or geography, respectively. The pigeon-hole classification which is so prevalent at present (fostered by introducing the pupil at the outset into a number of different studies contained in different text-books) gives an utterly erroneous idea of the relations of studies to each other, and to the intellectual whole to which they all belong. In fact these subjects have all to do with the same ultimate

¹ *Educational Essays* (Findlay), p. 45.

reality, namely, the conscious experience of man. It is only because we have different interests, or different ends, that we sort out the material and label part of it science, part history, part geography, and so on. Each of these subjects represents an arrangement of materials with reference to some one dominant or typical aim or process of the social life.' Now, children are immensely interested in the facts that surround them. 'When once the eye has begun to note differences it makes rapid progress. This is particularly true where the development of a special interest in a group of things leads to a habit of concentration. Thus little boys when the "railway interest" seizes them are apt to be finely observant of the differences between this and that engine and so forth. A boy aged two years and eleven months, after travelling from Dublin to Cork, and thence by another railway, asked his mother if she had noticed the difference in the make of rails on the two lines. Of course she had not, though she afterwards ascertained that there was a slight difference which the boy's keener eye had detected. The fineness of a child's distinguishing observation is well illustrated in his recognition of small drawings and photographs, as when a child of two will pick out the likeness of his father from a small *carte de visite* group. . . . Children's observation, when close and methodical, as it is apt to be under the stimulus of a powerful interest, is often surprisingly full as well as exact. The boy, John Ruskin, was not the only one who could look for hours together at such an object as flowing water, noting all its changing features. A mother writes to me that her boy, when three and a half years old, received a picture-book, "The Railway Train," and looked at it almost

uninterruptedly for a week, retaining it even at meals. "At the end of this time he had grasped the smallest detail in every picture." By such occasional fits of fine exhaustive inspection, a child of the more intelligent sort will now and again come surprisingly near that higher type of observation, at once minute and comprehensive, which subserves, in somewhat different ways, scientific discovery and artistic representation.¹ It will be seen from this that the teacher's function is to increase the child's experience of facts and to waken what Herbart calls many-sided interest, that is, to direct the child's eyes to different aspects of the world around. 'Interest arises from interesting objects and occupations. Many-sided interest originates in the *wealth* of these. To create and develop this interest is the task of instruction.'² A practical illustration of the distinction between subjects and the facts belonging to them is the substitution of nature knowledge for specific subjects. In the latter the child was laboriously driven through various science manuals wherein big subjects were treated in small space, with, it is needless to say, disastrous results. The subject-matter was presented in its *final* form instead of in the only form in which it can be appreciated by children, as facts belonging to their own experience. 'The impression made on the mind by the actual objects, as seen, handled, and operated upon, is far beyond the efficacy of words, or description. And not only is it greater, but it is far more faithful to the fact. While diagrams have a special value in bringing out links of connection that are disguised in the actual objects, they can never show

¹ Sully's *Studies of Childhood*, p. 68.

² *Science of Education*, p. 120.

the things exactly as they appear to our senses ; and this full and precise conception of actuality is the most desirable form of knowledge ; it is truth, the whole truth, and nothing but the truth. Moreover, it enables the student to exercise a free and independent judgment upon the dicta of the teacher.'¹ In addition, such a process gives play to the child's self-activity, and recognises how much more surely we learn what is mastered by our own efforts. This was the lesson taught by Rousseau. 'The world is the book from which all the lessons of childhood are to be learned. In the first feeble years the child sees and touches all the objects immediately around him, and gets a sensuous knowledge of their weight, their shape, their colour, and all their other physical qualities. In the succeeding years, up to the age of twelve, he continues this experimental examination of the properties of things, and not merely trains the five senses, but acquires the power to judge and reason intuitively about all that comes within their scope. From twelve to fifteen his acquaintance with the world of things assumes the form of knowledge. The sense-reasoning of the earlier years develops into the scientific reasoning that discerns causes and effects and groups its ideas in orderly systems. All this acquisition of experience, it is to be noted, is quite different from the lessons got in schools. The boy learns what he likes and as he likes, and is never conscious that he is learning. The sole motive for learning is the desire for self-activity. He must be doing something, and in doing he learns.'²

6 Now, what is called Nature Knowledge is an attempt to fall into line with the boy's natural way of acquiring

¹ Bain's *Education as a Science*, p. 303.

² Boyd's *Rousseau*, p. 325.

knowledge. He is given opportunities of studying for himself the world around him, of observing, judging, and reasoning. 'Nature study is not matter for the memory and for the eye alone. The development of the reasoning powers—of the intelligence generally—is what ought to be aimed at chiefly. If we attempt to teach it by lectures, by the so-called "object lesson," by the various "nature knowledge" pictures, lists, charts, diagrams, etc., the result will be that which usually crowns mis-directed labour—failure and disappointment. The pupil's mind is not to be crammed with a store of facts, no matter how interesting these facts may be. That may be "*nature knowledge*," but it is not *nature study*; neither is it education. The derivation of the word "education" (*educio*, I lead out¹) is the keynote to nature study. Ask the pupil what he sees—ask him to give reasons. Help him to give them, if necessary. Elicit! Don't tell! Go slowly! Nature study will not be forced. There is nothing more disastrous than an elaborate scheme (a fine thing to show the inspector, no doubt), and a vain attempt to overtake it.

- 7 'The lesson should be thought out and the material prepared beforehand. This is, with some teachers, I regret to say, a tremendous difficulty. I have been told again and again, "It is all very well for you. You teach nothing but nature study. You have nothing to do but sow seeds and watch them come up. You have plenty of material always at your hand." I can only agree with the last statement, and not entirely with that even. I do teach more than nature study. With teaching, correcting exercises, setting up apparatus for chemistry and physics, my time is as feverishly occupied

¹A common error, see Adams's *Evolution of Educational Theory*, p. 14.

as that of any teacher I know. Yet I have generally sufficient material (not always too much) for nature study, which, of course, is my chief work. I'll let you into the secret! I don't prepare my material. My pupils do it for me, and take a delight in doing it. Suppose you want to give a series of lessons on the seed and its development into a plant. You soak half a pound of beans in water two days before your lesson. You use some of the beans for your first lesson, of course. You wish to plant the others in a box of sawdust. You will get the whole class as candidates for the job, and proud is the little man or woman who secures the contract. You show them how to do it; that is all. Your duties are so many and so arduous that you cannot remember to attend to those beans; and yet you want to dig up some every week for your pupils to dissect in order that they may note the change in growth, and record the same by drawing them in their note-books. You don't need to worry about it. Just ask the class who will undertake to keep those beans moist, and you will find that the happy little person whom you have selected will be up five minutes before the bell rings, forenoon and afternoon, to see that those beans are comfortable. His reputation is at stake. The eyes of his teacher and his class-mates are upon him. Those beans *must* be a success. Why, you don't need even to dig them up when you require them. Johnnie or Willie will do that, and do it more deftly and carefully perhaps than you would yourself.' ¹ This method is to be continued even when the pupils have begun to deal with knowledge as organised into subjects. In teaching grammar, literature, history, geography, etc., the pupils are to be

¹ Hoare's *How to teach Nature Study*, p. xvi.

brought into contact with material upon which they are to exercise their own observation, judgment, and reason. It is fairly easy to see how pupils can be led to observe and think for themselves and find scope for their self-activity in subjects like grammar, literature, and geography, but by common consent history is a subject where they become passive recipients of what is conveyed to them by text-books and teacher. Yet Mr. Keatinge has shown how the teacher of history can secure the co-operation of his scholars. One of his examples may be given.

8 ' *Conditions*.—The class is reading the Reign of Richard II. and the Peasants' Revolt, but has not been introduced to any of the sources. They are given the following extract from Froissart, without any information as to its authorship :

' *Extract*.—It is marvellous from what a trifle this pestilence raged in England. In order that it may serve as an example to mankind, I will speak of all that was done, from the information I had at the time on the subject.

' It is customary in England, as well as in several other countries, for the nobility to have great privileges over the commonalty, whom they keep in bondage ; that is to say they are bound by law and custom to plough the lands of gentlemen, to harvest the grain, to carry it home to the barn, to thrash and winnow it ; they are also bound to harvest the hay and carry it home. All these services they are obliged to perform for their lords, and many more in England than in other countries. The prelates and gentlemen are thus served. In the counties of Kent, Essex, Sussex, and Bedford, these services are more oppressive than in all the rest of the kingdom.

9 'The evil-disposed in these districts began to rise, saying they were too severely oppressed; that at the beginning of the world there were no slaves, and that no one ought to be treated as such, unless he had committed treason against his lord: but they had done no such thing, for they were neither angels nor spirits, but men formed after the same likeness with their lords, who treated them as beasts. This they would not longer bear, but had determined to be free, and if they laboured or did any other works for their lords, they would be paid for it.

10 'A crazy priest in the county of Kent, called John Ball, who, for his absurd preaching, had been thrice confined in the prison of the Archbishop of Canterbury, was greatly instrumental in inflaming them with those ideas.

'*Exercise.*—From the internal evidence write down everything that can be gathered about the author.

'The points that a boy may reasonably be expected to get hold of are the following:

'1. The writer was contemporary. *From the information I had at the time on the subject.*

'2. He seems acquainted both with England and with Europe. *It is customary in England as well as in several other countries.*

'3. He appears to know the situation in England very well. *E.g. Reference to Kent, Essex, Sussex, and Bedford.*

'4. He seems to be on the side of the upper classes. *The evil disposed in these districts.*

'5. But is at the same time sympathetic with the rebels.

'6. He may have been a priest with conservative tendencies. *A crazy priest, who for his absurd preaching.*

11 'General Inference.—He was either an Englishman who had travelled abroad, or a foreigner who had come to live in England. He may have been a man of humble birth who therefore knew the views of the poorer classes, attached as a secretary to some noble house. He may also have been a priest.

'Here the answer is paragraphed, and the points are put as shortly as possible. This should be a characteristic of all answers to this type of question. The historical essay has its place, but these answers should not be given in essay form.'¹ There is, in fact, no stage in education and no subject where the pupil needs to be reduced to the position of being a mere receiver, instead of a producer, of knowledge.

12 The teacher has an important part to play in supplying the child with suitable experience, and he has to gauge with nicety when the time has come for him to help the child to advance a little further. As a rule the child will indicate when this time has come. Helen Keller supplies an instance.² 'My hands felt every object and observed every motion, and in this way I learned to know many things. Soon I felt the need of some communication with others and began to make crude signs.' Here we note the child's eagerness to learn and her consciousness that there was some element lacking in her experience. The teacher's art lies in meeting this craving when it comes spontaneously, often in making sure that it shall be felt. An illustration is supplied in Froebel's method of teaching writing,³ which starts with the capital Roman letters. 'The fact that the pupil is required to copy on paper the corrected repre-

¹ *Teaching of History*, p. 40.

² *Story of my Life*, p. 9.

³ *Education of Man*, Eng. trans. p. 325.

sentation of his own thoughts or observations printed by him on his slate soon leads him to see the use and feel the need of a more rapid mode of writing. At this point, the writing in script appears as the new subject of instruction, meeting a want which the pupil himself feels. It is the business of every form of instruction in its respective stage to arouse in the pupil a keen and definite feeling of the need of the next stage. The business of instruction in this succeeding stage is then to meet this need as promptly and as fully as possible according to the requirements of sound mental development.' Unfortunately, the teacher is too often in such a hurry to get on with the work that he outstrips the interest and the need of the pupils, and, instead of arranging things to stimulate their activity, he is the only active person in the room. This is the 'raw haste, half-sister to delay' that defeats its own purpose, and teachers do well to remember the warning of Lowell's *Hebe* :

O spendthrift, haste ! await the Gods ;
Their nectar crowns the lips of Patience ;
Haste scatters on unthankful sods
The immortal gift in vain libations.

Compare with the scene in a school where the teacher is talking while the children listen or seem to this criticism of an American school ; 'The teacher appears to do too little ; her share in the lesson is at a minimum ; the new ideas do not come from her, her influence is indirect. . . . The teacher and the pupils are very much on a level. She is not teaching them ; she acts rather as chairman of a meeting, the object of which is to ascertain whether they have studied for themselves in a text-book, and what they think about the material

they have been studying.' ¹ Observers of American schools find as the result of the teacher's self-repression some excellent things. 'What struck me,' says Mr. Mosely 'in going through the public schools, whether primary or college, of the United States, was the success attained in making the scholars self-reliant, in bringing out their individual qualities, and teaching them to reason.' ² And another visitor writes: 'The teaching given in the Elementary Schools produces a mental alertness and readiness of mind to a greater extent than is secured in this country.' ² Yet the children in the British Isles do not lack individuality; what they lack is a suitable school environment in which their natural gifts may thrive. Children do not rest content with masses of isolated facts; they want to get them into order. 'There is so large a proportion of apparent disconnectedness and capricious irregularity in the child's world that it is hard to see how he would ever learn to understand and to reason, were he not endowed with a lively and inextinguishable impulse to connect and simplify. . . . With this eagerness to get at and formulate the law of things is inseparably bound up the impulse to bring every occurrence under some general rule.' ³ Moreover, the child naturally comes to a point where he feels his inability to get any further on the road of explanation, and he proceeds to seek light from others by means of questions. 'The fact that the questioning follows on the heels of the reasoning impulse might tell us that it is connected with the throes which the young understanding has to endure in its first

¹ Burstall's *Impressions of American Education*, p. 158.

² *Problems of Boy Life*, p. 83.

³ Sully's *Studies of Childhood*, p. 73.

collision with a tough and baffling world. The question is the outcome of ignorance coupled with a belief in the boundless knowledge of grown-up people. It is an attempt to add to the scrappy, unsatisfying information about things which the little questioner's own observation has managed to gather or others' half-understood words have succeeded in communicating. It is the outcome of intellectual craving, of a demand for mental food. But it is much more than an expression of need. Just as the child's articulate demand for food implies that he knows what food is, and that it is obtainable, so the question implies that the little questioner knows what he needs, and in what direction to look for it.' ¹ We find then that the child is not only curious about the facts of the world he lives in, but that he cannot rest content with mere observation; he notices agreements and differences, classifies things in a more or less artificial way, discovers links of connection, makes general laws for himself, applies them, is ready to test his theories by experiment, is impelled by inward impulse to do all this, and seeks for help when his own powers fail him. There must be something wrong with education if, with all this ferment of activity in the child's mind, it has not devised a curriculum that attracts and does not repel the child.

13 There are signs of improvement. One of these is the importance now assigned to manual training. The prefatory Memorandum to the Code of Regulations for 1908 contains these words: 'Handicraft ought, therefore, wherever it is practicable, to be included in the ordinary curriculum of the school for older boys, and instruction in it should keep step and be closely cor-

¹ Sully's *Studies of Childhood*, p. 75.

related with the other instruction and be continuous throughout the whole year. The Board have under consideration the question of developing all forms of manual instruction in the lower classes of Public Elementary Schools, and in particular, of filling up the gap between the Infant School, in which manual instruction is an essential part of the curriculum, and the upper classes, to which the teaching of handicraft is at present confined.' So long has it taken for Froebel's teaching in the *Education of Man* (1826) to win acceptance. He had said (p. 278) 'Experience and history, too, teach that men truly and effectively promote human welfare much more by what they put forth from themselves than by what they may have acquired. Everyone knows that those who truly teach, gain steadily in knowledge and insight ; similarly, everyone knows, for nature herself teaches this, that the use of a force enhances and intensifies the force. Again, to learn a thing in life and through doing is much more developing, cultivating, and strengthening, than to learn it merely through the verbal communication of ideas. Similarly, plastic material representation in life and through doing, united with thought and speech, is by far more developing and cultivating than the merely verbal representation of ideas.' Manual work not only gratifies the child's self-activity, love of constructing, and sense of power ; it is for many children the most natural way of expressing their inner self, and the interest it has for them and the extent to which it develops their self-respect have a powerful reflex influence on their attitude towards other portions of the curriculum in which their immediate interest is slight. This illustrates a general principle, that the whole course of instruction may benefit by the

development of certain strong direct interests. Pupils have in consequence confidence in and regard for the teacher and the school and tend to respond to any demands that are made upon them. The bearing of this on government and discipline is obvious.

14 The child's natural interests are as varied as his experience. They not only embrace things, as facts of experience, subjects of speculation, and sources of aesthetic pleasure; they extend also to his fellow-creatures and to his relation to the universe.¹ 'If sympathy simply accepts the affections it finds in human minds, follows their course, enters into their varieties, collisions, and contradictions, it is merely a fellow feeling. Such would be the sympathy of the poet, if he were not as artist the creator and master of his materials. But it can also abstract the varied affections of many men from the individuals, it can seek to reconcile their contradictions, it can interest itself in the welfare of the whole, and then again distribute this interest in thought amongst the individuals. This is *social* sympathy. It disposes of the particular, that it may attach itself to the general. It requires exchange and sacrifice, opposes actual emotions, and imagines possible better ones in their place. This is the attitude of the politician. Finally, it can pass over from mere sympathy into fear and hope for these emotions by contemplating the state of men in relation to their environment. This solicitude, against which all skill and activity in the end appear weak, leads to a religious need, to a moral as well as to a eudæmonistic need. Belief springs out of need.'

15 These interests of children spring from their intercourse with others, at home and in the school, and are

¹ *Science of Education*, p. 134.

the basis on which to build much intellectual as well as moral and religious teaching. It is obvious, for example, that lessons in geography and history will become more real to the child in proportion as they utilise the child's consciousness of its social relations. Professor Dewey thus expounds this idea in the case of geography:¹ 'The beginning must be the commercial geography. I mean by this that the essence of any geographical fact is the consciousness of two persons, or two groups of persons, who are at once separated and connected by the physical environment, and that the interest is in seeing how these people are at once kept apart and brought together in their actions by the instrumentality of this physical environment. The ultimate significance of lake, river, mountain, and plain is not physical but social; it is the part which it plays in modifying and functioning human relationship. This evidently involves an extension of the term commercial. It has not to do simply with business, in the narrow sense, but includes whatever relates to human intercourse and intercommunication as affected by natural forms and properties. Political geography represents this same social interaction taken in a static instead of in a dynamic way; takes it, that is, as temporarily crystallised and fixed in certain forms. Physical geography (including under this not simply physiography, but also the study of flora and fauna) represents a further analysis or abstraction. It studies the conditions which determine human action, leaving out of account, temporarily, the ways in which they concretely do this. Mathematical geography simply carries the analysis back to more ultimate and remote conditions, showing that the physical conditions them-

¹ *Educational Essays*, p. 47.

selves are not ultimate, but depend upon the place which the world occupies in a larger system.' Unless the subject is taught in this way it breaks loose from the child's hold upon it. In Miss Sullivan's report of Helen Keller's education,¹ there is an excellent account of how a child's mind seeks for ultimate causes. 'It must have been evident to those who watched the rapid unfolding of Helen's faculties that it would not be possible to keep her inquisitive spirit for any length of time from reaching out toward the unfathomable mysteries of life. But great care has been taken not to lead her thoughts prematurely to the consideration of subjects which perplex and confuse all minds. Children ask profound questions, but they often receive shallow answers, or, to speak more correctly, they are quieted by such answers. "Where did I come from?" and "Where shall I go when I die?" were questions Helen asked when she was eight years old. But the explanations which she was able to understand at that time did not satisfy, although they forced her to remain silent, until her mind should put forth its higher powers, and generalise from innumerable impressions and ideas which entered in upon it from books and from daily experiences. Her mind sought for the cause of things. As her observation of phenomena became more extensive and her vocabulary richer and more subtle, enabling her to express her own conceptions and ideas clearly, and also to comprehend the thoughts and experiences of others, she became acquainted with the limit of human creative power, and perceived that some power not human must have created the earth, the sun, and the thousand natural objects with which she was perfectly

¹ *Story of my Life*, p. 368.

familiar. Finally, she one day demanded a name for the power the existence of which she had already conceived in her own mind.' In like manner when Pet Marjorie was about seven years of age she was perplexed by a farmyard tragedy, the drowning of some puppies. This 'caused her to think it strange and sad that their mother should bear them only to be drowned "after all." It was as Marjorie said "shocking to think of it," and her mind puzzled how to prevent occurrences which raised such awful problems of death and destiny.' ¹ At this time she wrote in her Second Journal, ¹ 'I think it is shocking to think that the dog and cat should bear them and they are drowned after—I would rather have a man dog than a woman dog because they do not bear like women dogs, it is a hard case, it is shocking.' ² Both Helen and Marjorie, it is evident, were ready for explanations.

16 It should now be clear that the child's own experience suggests lessons in all the ordinary subjects of a primary school curriculum and that, if properly handled, they meet the child's natural interests and needs, and therefore ought to be welcomed. If they are not, it is because from ignorance of the child mind and of sound methods of teaching, the material is presented at the wrong time and in the wrong way.

17 Whether as child or adult man seeks to unify his experience, and hence Froebel 'frequently called his educational method "developing or human culture for all-sided unification of life." ' ³ Now, undoubtedly, here also the school is apt to come short; the child does not feel that his manual work, nature study, grammar,

¹ Macbean's *Story of Pet Marjorie*, p. 68.

² *Ibid.* p. 57.

³ *Education of Man*, p. 2.

arithmetic, history, geography, etc., form a unified body of experience ; that is, the various lessons are not sufficiently correlated. The fundamental principle of correlation was enunciated by Jacotot (1770-1840), ' to learn something well, and to connect with this all the rest,'¹ and on referring to the extract from the Regulations for 1908 of the Board of Education, p. 127, it will be seen that it contains a recommendation that manual training should be ' closely correlated with the other instruction.' It is easy to see how the work in arithmetic can be linked with that in nature study, geography and literature with history, and manual work with all the other subjects when these are taught in such a way as to enlist the child's own activity. An excellent example of a correlated curriculum is that followed at the Village Hall School, Weybridge, 1907-1908, printed in the *Demonstration Schools Record*, No. 1, pp. 108, 109.² In the case of arithmetic the correlation may easily be carried farther. ' There is an important principle of economy in Education that applies to Arithmetic, but not to it alone ; that is, the utilising of the questions or exercises, by making them the medium of useful information. Instead of giving unmeaning numbers to add, subtract, multiply, and so on, we might, after the more preliminary instances, make every question contain some important numerical data relating to the facts of nature, or the conventional usages of life ; anticipating, as far as may be, the future exigencies of the pupils in their station in life. Not that they should be asked to commit these data to memory, or be twitted for not having attended to them, but that in those moments when attention is not engrossed with the difficulties of the

¹ Compayré's *History of Pedagogy*, p. 527.

² See Appendix.

purely arithmetical work, it may chance to fix upon the numbers given in the question, and thereby impress these on the memory. For example, the leading dates in chronology might be embodied in a variety of questions. A few sums and differences derived from the reigns of the English sovereigns, would be a collateral aid in stamping these on the memory; and might be the more effectual that it is not given as the essential stress of the exercise. Such simple examples in subtraction as how many years have elapsed since the Conquest, since the death of Charles I., since the Union of England and Scotland, the dates being either given in the question, or assumed to have been otherwise given—would help to impress these on the memory. In a similar way, important Geographical numbers could be stamped on the recollection by being manipulated in a variety of questions. The dimensions, area, and population of the three kingdoms, the proportion of cultivated and uncultivated land, the population of the largest cities, the productions, trade, taxation of the country,—all which become the subject of reference and the groundwork of reasonings in politics,—could receive an increased hold on the mind by their iteration in the Arithmetical sums.’¹ The purpose of all this is to aid the child in his natural eagerness to reduce to order the complexity by which he is surrounded and which he feels to be a continual source of worry. The little thinker is for ever trying ‘to bring the new odd thing into some recognisable relation to his familiar world.’²

18 There remains the question of how to connect the school experience of the child with the larger community life into which the child will one day enter. However

¹ *Education as a Science*, p. 292.

² *Studies of Childhood*, p. 78.

excellently the school life is organised, to whatever extent it meets the calls and the growth of the child's mind, it has not met its full responsibility unless it has made it possible for the child to pass, with hardly any sense of break in experience, into the world outside the school. 'It is quite clear that there cannot be two sets of ethical principles, or two forms of ethical theory, one for life in the school, and the other for life outside of the school. As conduct is one, the principles of conduct are one also. The frequent tendency to discuss the morals of the school, as if the latter were an institution by itself, and as if its morale could be stated without reference to the general scientific principles of conduct, appears to me highly unfortunate. Principles are the same. . . . The fundamental conclusion is that the school must be itself made into a vital social institution to a very much greater extent than obtains at present. I am told that there is a swimming school in the city of Chicago where youth are taught to swim without going into the water, being repeatedly drilled in the various movements which are necessary for swimming. When one of the young men so trained was asked what he did when he got into the water, he laconically replied, "Sank." The story happens to be true; if it were not, it would seem to be a fable made expressly for the purpose of typifying the prevailing status of the school, as judged from the standpoint of its ethical relationship to society. The school cannot be a preparation for social life excepting as it reproduces, within itself, the typical conditions of social life. The school at present is engaged largely upon the futile task of Sisyphus. It is endeavouring to form practically an intellectual habit in children for use in a social life which is, it would

almost seem, carefully and purposely kept away from any vital contact with the child who is thus undergoing training. The only way to prepare for social life is to engage in social life. To form habits of social usefulness and serviceableness apart from any direct social need and motive, and apart from any existing social situation, is, to the letter, teaching the child to swim by going through motions outside of the water. The most indispensable condition is left out of account, and the results are correspondingly futile.' ¹ Professor Dewey's great contribution to educational theory is his exposition of the relation between the school and society. 'The obvious fact is that our social life has undergone a thorough and radical change. If our education is to have any meaning for life, it must pass through an equally complete transformation. This transformation is not something to appear suddenly, to be executed in a day by conscious purpose. It is already in progress. Those modifications of our school system which often appear (even to those most actively concerned with them, to say nothing of their spectators) to be mere changes of detail, mere improvement within the school mechanism, are in reality signs and evidences of evolution. The introduction of active occupations, of nature study, of elementary science, of art, of history; the relegation of the merely symbolic and formal to a secondary position; the change in the moral school atmosphere, in the relation of pupils and teachers—of discipline; the introduction of more active, expressive, and self-directing factors—all these are not mere accidents, they are necessities of the larger social evolution. It remains but to organise all these factors, to appreciate

¹ *Educational Essays*, pp. 21, 34.

them in their fullness of meaning, and to put the ideas and ideals involved into complete, uncompromising possession of our school system. To do this means to make each one of our schools an embryonic community life, active with types of occupations that reflect the life of the larger society, and permeated throughout with the spirit of art, history, and science. When the school introduces and trains each child of society into membership within such a little community, saturating him with the spirit of service, and providing him with the instruments of effective self-direction, we shall have the deepest and best guarantee of a larger society which is worthy, lovely, and harmonious.' ¹ This germinal idea is being worked out in various schools, for example, the Fielden Demonstration Schools, under Professor Findlay. An illustration may be taken from the teaching of history. 'It is clearly desirable that, in the teaching of history to young children, we should be guided by some principle in the selection of topics and materials. Some central idea (not necessarily formulated in words to the children and certainly not presented to them in an abstract form) should run, like a thread, through the course. In some later stages of the work the ideas of nationality and of patriotic duty are valuable and appropriate. But it is submitted that neither of these ideas is suitable to serve as the central principle of history teaching to young children. We need an idea which is at once more personal to them and broader in its human significance, nearer to the little child's instincts and experience than is the complex of nationality. The idea of human activity for social betterment may furnish the teacher with the principle required.

¹ *The School and Society*, p. 43.

It may be illustrated from home example and from the personal experience of everyday life. It can be made real or vivid to children by simple problems appropriate to their stage of mental growth. It gives a clue to the choice of stories. It links itself with the history of the beginning and growth of civilisation. And it is naturally associated with the idea of development, an idea which should underlie this and other parts of the school course.' ¹ Take another from the study of the environment. 'By utilising the materials that are almost universally available to those who are able to recognise them, the child, in the course of a year's work, can realise the special fitness of wooded hills near the river, and probably near its source, for the home of the hunter; banks of the river and the shores of the sea for the home of the fisherman; the uplands and open plains for the home of the shepherd; the fertile river valleys and islands for the home of the farmer; the mountainous places for the home of the miner and metal worker; the harbour, the head of the tide water, the bend of the river, the fork, the fording place, the rapids or falls, the point of the intersection of trails, the defiles, the mountain passes, or any other break in transportation for the centre of the trader. He can realise why the hunting, fishing, and pastoral peoples are compelled to lead a migratory life, and why the other forms of culture begin under a nomadic form; he can understand better than before why habitations and their furnishings were of such a temporary character.' ² By such teaching the child is led through the study of simpler forms of human society into an understanding

¹ *Demonstration Schools Record*, No. 1, p. 95.

² *Dopp's Place of Industries in Elementary Education*, p. 127.

of the more complex form that surrounds himself, up to a realisation not only of citizenship in the ordinary sense, as set forth in the usual lessons on citizenship, but of social service with all that it implies of work, co-operation, and duty. He is brought to realise that work means more than compulsory toil for a living and that law and order mean more than the policeman. 'The child,' says Professor Dewey, 'ought to have a positive consciousness of what he is about, and to be able to judge and criticise his respective acts from the standpoint of their reference to the work he has to do.'¹ This becomes possible in the school when the child feels that the work there enables him to realise himself, and the school morality leads on to social morality when it is brought home to him that the simpler forms of communal life, with which his own nature is in full sympathy and which therefore he understands without effort, have developed that ampler life into which he is about to pass.

19 This involves vocational studies, which may or may not mean that industries are taught in the school. 'The introduction of actual industry into the schools is coming. And it is a step in the right direction. It should be recognised, however, that it is not the final step. The ideal school is not the industrial school, nor the commercial school, nor the agricultural school, nor the normal school, nor the art school, nor the professional school, but the *vocational* school, where all the functions performed by society are provided for and taught. This would be educational democracy, and nothing short of it will be true educational democracy. Schools should not be industrialised merely, nor commercialised, nor

¹ *Educational Essays*, p. 36.

professionalised, but *vocationalised*.' ¹ Where it can be definitely ascertained what openings are available for young people leaving school, something may be done in the primary school to prepare them for these. This plan is carried out in the Ednam School, near Kelso, where cookery, laundry-work, dress-making, gardening, woodwork and drawing, are taught in a *thoroughly practical fashion*.² But as a rule the teaching of actual occupations must fall to continuation schools and classes as part of adequate provision for the education of adolescents ; and the primary school must be vocationalised by relating its whole curriculum to practical life. Some words by Sir Philip Magnus ³ indicate the lines of reform, and will supplement what has already been said. ' While workshop instruction in some form or other will certainly become the dominating factor in elementary education, more time and thought will be given to reading and writing than those important subjects have hitherto received. The scope of the lessons will be enlarged. Children will be taught to read in order that they may desire to read, and to write that they may be able to write. The teacher's task will not be accomplished when he has taught his pupils to join letters into syllables and syllables into words, nor when he has shown how words may be expressed in writing. Much that is now separately taught, as history, geography and grammar, will be included in the reading lessons. The children will be taught *how* to read and *what* to read ; how to use books as means of gaining

¹ Moore's *Ethics and Education*, p. 33.

² *A Scottish Experiment in Rural Education*.

³ *Educational Aims and Efforts*, p. 162.

information on a variety of subjects, in which the teacher will endeavour to arouse their interest. It will be the teacher's aim to create in his pupils a desire for knowledge, and consequently a love of reading, and to cultivate in them, by a proper selection of lessons, the pleasure which reading may be made to yield. The main feature of the reading lesson will be to show the use of books, how they may be consulted to ascertain what other people have said or done, and how they may be read for the pleasure they afford. The storing of the memory with facts is no part of elementary school work. Now-a-days libraries are within reach of all, and will be still more accessible in the future. It is well, therefore, that children should learn at school how to utilise them, as means of obtaining the knowledge that they may require on any particular subject, as instruments or tools for enlarging their experience and as a source of intellectual enjoyment. What I have said as regards reading is applicable to writing. It is not enough that a child should learn how to write, he must know also *what* to write. He must learn to describe clearly what he has heard or seen, to transfer accurately to written language his sense-impressions, and to express concisely his own thoughts. In a word, writing should embrace the art of literary composition, and with the simplification of elementary education more time will be given to this all-important art, so that children may grow up, possessing to a far greater extent than they now do, the faculty of clear, concise, and accurate expression. I have prefaced what I have to say on handwork by a reference to the teaching of reading and writing, because a knowledge of these subjects is necessary in the workshop, and because I want it to be understood that in the scheme

I am suggesting for bringing nearly all the instruction to be given in an elementary school under the direct influence of the teacher who is furnished with workshop practice, I look forward to more time and greater attention being devoted to the literary training of the children.

20 'But the central feature in our future schools will be undoubtedly the workshops, or, as I should prefer to call them, the work-rooms, as distinguished from classrooms—the rooms in which children will be taught to handle tools and measuring instruments, to discover by their own observation and experiment the properties of real things, and to learn how to judge and to reason. Just as the literary education of the child will grow out of his reading and writing lessons, so his instruction in all other subjects of a distinctly practical character will grow out of his training in the workshop.'

21 A standing discussion in Education is the place of religious instruction, if any, in the schools. Whether denominational, or what is called undenominational, teaching should be given, whether morality can be taught apart from the religious sanction, whether the secular system of national education is the best—such questions provoke endless debate.¹ It may be pointed out, first of all, that, in the strictest sense, that of excluding from the school the topics that are regarded as falling within the sphere of religion, secular education is impossible, since both history and literature press these subjects on the attention of teachers and pupils. Hence, in practice, secular education means that no

¹For facts and opinions see *Moral Instruction and Training in Schools*, *The Religious Question in Public Education*, and *Papers on Moral Education*, edited by Gustav Spiller.

religious lessons are given, and that the religious sanction is not appealed to. It may mean also that, as in New Zealand,¹ the Bible must not be used for any purpose, as literature, for example, or to illustrate moral principles, or that the Bible may be used as part of the material for ethical as distinguished from religious teaching,² and that as in some American States, at the opening of the school the Bible may be read without comment and some set prayer, such as the Lord's Prayer, may be offered.³ An extreme secular position in education may be reached as the result of strong sectarian feeling, as in New Zealand, of keen anti-clerical feeling combined with rationalistic tendencies, as in France, of a conviction that the 'right of entry' scheme is impracticable, and that the only kind of Bible teaching possible in a school attended by children of all denominations must be too neutral to be worth retaining, or of pure rationalism. It is remarkable that in the United States of America, where secular education has been the rule, 'there seems to be a growing feeling in favour of some kind of religious basis for ethical training.'⁴ The case of Japan is peculiar. In the schools there 'moral teaching is entirely secular, in that it has no connection with Buddhism or Christianity, or any other system of religion; but reverence for the Imperial House is something religious itself. Our reverence for our ancestors is something religious surely.'⁵ In other

¹ *Moral Instruction and Training in Schools*, vol. ii. p. 314.

² Adler's *Moral Instruction of Children*, p. 106.

³ *Moral Education in Eighteen Countries*.

⁴ Hollister's *High School Administration*, p. 280.

⁵ *Moral Instruction and Training in Schools*, vol. ii. p. 324.

countries an attempt has been made to substitute for the religious sanction some other, the solidarity of humanity, for example, or social service, but opinions differ as to the success of the teaching. One need not attach too much importance to the statement of a professor in a *lycée*, 'My prizeman in morals is the biggest knave of the lot!' ¹ since teachers of religious knowledge could produce parallel cases, but there is undoubtedly great difficulty in determining the content and the method of moral instruction.² The opposite extreme is the denominational, which maintains the historic relation between the Church and the School. 'The limitation of religious teaching to a few hours a week can never satisfy the earnest sectarian. If he wants religion in the schools at all, then he will also want that specific kind of religious influence which he favours to permeate the whole school. He will insist that history shall be taught from his point of view, that the readers shall breathe the spirit of his faith, that the science teaching shall be made to harmonise with his doctrines, etc.'³ Between these two extreme positions various intermediate positions are possible.

22 In Scotland, after the Act of 1872, the difficulty was solved by an agreement to maintain 'use and wont,' and all the Presbyterian Church Schools were transferred to the State, and in all the Board Schools instruction is now given in the Bible, and, in many districts, also in the Catechism. The result is seen in the following table :

¹ *Moral Instruction and Training in Schools*, vol. ii. p. 23.

² *Ibid.*, and the proceedings of the Moral Education League *passim*.

³ *Moral Instruction of Children*, p. 9.

COMPARATIVE VIEW OF THE STATE-AIDED SCHOOLS.¹

	1872.	1910.
Public Schools, - - -	—	3000
Church of Scotland Schools (including Parish Schools),	1311	8
United Free Church Schools,	523	1
Episcopal Church Schools, -	46	57
Roman Catholic Church Schools, - - - -	22	220
Undenominational and other Schools, - - - -	—	61
	1902	3347

This means that, under the protection of a conscience clause, the great majority of the school children in Scotland receive simple Bible teaching, and the arrangements give general satisfaction. It depends, it is important to notice, on the decision of the School Boards, which represent the parents. A School Board might decide to give denominational religious teaching, or none. In 1905, when a new system of training teachers was established under public authorities, the Presbyterian Training Colleges were transferred to these authorities under an arrangement whereby religious instruction is given to the students in training by the various religious bodies at the expense of these bodies, and through teachers appointed by them; these teachers may be members of the Training College staff. The teachers appointed by the Presbyterian and Episcopal Churches give the instruction in the College buildings. The Roman Catholic students are taught in their own

¹ *Scottish Educational Year Book*, 1912, p. 210.

hostels. This scheme also gives satisfaction. In England the problem is not so easily solved, and educational progress is hampered by the struggle over the religious difficulty ; and any attempt to force a single solution is to be deprecated. Recently the whole subject has been traversed in *The Religious Question in Public Education*, and the following conclusions are put forward by the editors (p. 21) :

‘ (i) Religious (including moral) instruction and training must form part of any system of national education designed to impart belief in a moral ideal as the groundwork of character.

‘ (ii) The contents of any course of religious instruction and training which purports to be in accordance with the faith of a particular church, must be under the control of the spiritual authority of that church and not of some secular authority endeavouring to interpret it.

‘ (iii) It is undesirable that the State should attempt to impose uniformity of religious belief or of religious instruction upon all the children in the nation by means of the system of State-controlled or State-aided education. This principle, if accepted, renders unacceptable (1) the imposition of the doctrines of one particular church to the exclusion of those of others ; (2) an attempt to enforce undenominational Christian teaching as the sole form of religious instruction eligible for aid from the State ; and (3) the enforcement, under the name of moral instruction, of humanitarianism as a substitute for Christian doctrine.

‘ (iv) In schools which are wholly maintained from public funds, no official or financial preference should ultimately be given to one form of religious instruction as compared with others.

‘(v) Subject to stringent conditions as to educational and hygienic efficiency, it is desirable that in present circumstances in England the State should allow (as alternatives to the council schools in any area populous enough to support more than one school) the continuance of denominational schools in so far as the parents of the children desire their maintenance, and that it should aid them on equal terms with other schools of the same grade in national education. No system of contracting-out, which would reduce denominational schools to an inferior status and to financial impoverishment, would be wise from the point of view of public policy, or tolerable from the point of view of educational unity.

‘(vi) In so far as may be desired by the parents, religious and moral instruction, detached from denominational control and avoiding the distinctive formularies of any particular denomination, should be given rights equal to those granted to the different forms of denominational teaching.

‘(vii) In the interests of national unity it is desirable that any rupture and hostility in the relations between the State and the different religious bodies should be avoided. Our system of national education (still in many respects gravely in arrear and, like the educational systems of other countries, far behind the requirements of medical science and civic efficiency) needs to have behind it the united goodwill of those who may differ in religious conviction but who (if those convictions are respected) are prepared to act heartily together in promoting the efficiency of the training of the rising generation.’ These conditions are fulfilled in the settlement that has been reached in Scotland.

CHAPTER VI.

THE CITIZEN AS SCHOOL MANAGER.

PRIOR to the Babylonian Captivity (B.C. 606-536) the Jews had no schools; the parents of the family were the teachers. 'This natural duty was a welcome occupation to a people who led a rural life, and whose Sabbaths and festivals freed them from labour more than a sixth part of the whole year. In these leisure hours the parents, who were strictly forbidden to engage in any secular work, were in constant contact with their children; and the many symbols, rites and ceremonies connected with these institutions were used by them as so many illustrated narratives of the dealings of God. It is this circumstance which accounts for the fact that the name "school" does not occur in the Bible previous to the Babylonish captivity. When the Jews became entangled in foreign affairs, and when they engaged in commercial transactions with other nations, which involved the absence of the father from home, thus depriving the child of his natural teacher, then regular schools had to be established.'¹ During the earliest years, the child was taught by the mother, but presently the boy's education became the care of the father. In the shelter of his home, the Jewish child having before

¹ *The Bible Educator*, vol. i. p. 47.

his eyes the example of pious parents and in his ears their narrative of God's dealings with the chosen people, grew up towards the ideal of the man of upright life and holiness, filled with a passionate love of country and believing himself a member of a race peculiarly guarded by Jehovah.¹ In Sparta, Athens, Rome, parents took a deep interest in the education of their children,² and their interest was the fruit of an intense belief in the value of education and of knowledge of how it should be concluded. Can it be said that in the modern world this belief and this knowledge are general? 'In this country there is not the same enthusiasm for education, the same self-sacrificing spirit as may be found in Germany, Switzerland and in the United States.'³ Moreover, the increasing complexity of the social, and, therefore, of the educational system, and various social changes make it difficult—in the majority of cases, it may be said, impossible—for parents to keep in touch with the machinery of education, and at the same time lessen the parent's sense of responsibility for his children. 'In many ways, the State now intervenes between the parent and the child, and legislates as to details of domestic life. Parents are relieved to a degree that only a few years since would have been generally condemned from the burden of the up-bringing of their offspring. Rules of conduct are embodied in Acts of Parliament, and penalties are exacted for any breach of them. Many of these, but certainly not all of them, are wise regulations; but the intervention of the State in purely domestic matters relieves the parent of part of

¹ Simon's *L'éducation et l'instruction chez les anciens Juifs*.

² Freeman's *Schools of Hellas*, and Wilkins's *Roman Education*.

³ *Educational Aims and Efforts*, p. 128.

his responsibility, and to that extent his freedom of action is curtailed. As a consequence of these enactments, the relations which should subsist between the parent and the child—relations the full significance of which it was one of the duties of the school teacher to emphasise—are being slowly dissolved; and, while the parent's control is thus sensibly weakened, the child learns to rely more and more upon the authority of the law, to which the parent is obliged constantly to appeal for guidance and support. There are provisions in the Act, known as the Children's Charter, which will be found to operate in this way, and incidentally to undermine the force of parental influence. Much as that measure has been praised, and no one can doubt the good intentions of its author, there are many who view with some misgivings the tendency and ultimate effect of some of its provisions. The mischief of all such measures is that they transfer to the State, as represented by the police officer, the authority that by natural right belongs to the parent, and it is, on the whole, a lesser evil that the control of the parent should be occasionally misdirected than that it should be altogether superseded. Any policy that implies distrust of parental influence is an unwise policy. It is true that, by means of legal enactments, moral conduct may be outwardly enforced, but such enactments do not touch the springs of action, and the character of the child cannot be created nor even strengthened by such sanctions.

- 2 'It is not, however, parental influence alone that is thus weakened, but equally that of the teacher, who occupies, during many years of the child's life, a position subordinate only to that of the parent. There is much in our social legislation as to conduct that implies dis-

trust of the potentialities of education, the main object of which is to build for the future and to improve the coming generation. We spend millions of money annually on school training, and seem at the same time to be losing faith in its formative power. By throwing upon the State an ever-increasing share of the responsibility that properly belongs to the parent and to the teacher, we are neglecting opportunities of permanently remedying in the future the evils of which we at present complain. The aim of moral and religious instruction should be to encourage respect and reverence for parents, a willingness to submit to their guidance and control, a desire for self-improvement, and a belief in the all-sustaining power of personal effort ; but these essential lessons are hindered by the ever-present interference of the State, by its freely-given bounty, and by its curtailment of individual liberty in some of the smaller details of life. As the State advances in the endeavour to fix social habits by sanction of the law, the authority of the teacher is to that extent superseded. This progressive action may, or may not, tend to racial improvement, but the fact that it is progressive cannot be overlooked, and its probable effect on character and conduct must be carefully considered by the educator.’¹ This is rather an overstatement of what is happening, but there is so much truth in it that more than ever is it necessary that education should include a sense of individual responsibility, and should rear intelligent parents, and that it should help to make the home a place of true education. On these great principles the utmost emphasis is put by the great German and Swiss educators. In his *Leonard and Gertrude* (vol. i., 1781) Pestalozzi

¹ *Educational Aims and Efforts*, p. 131.

expounds one of his fundamental ideas, that in the education of children the chief part must be played by the mothers. 'Pestalozzi therefore most earnestly addressed himself to mothers, to convince them of the power placed in their hands, and to teach them how to use it. "The mother is qualified, and qualified by the Creator Himself, to become the principal agent in the development of her child; . . . and what is demanded of her is—a *thinking love*. . . . God has given to thy child all the faculties of our nature, but the grand point remains undecided—how shall this heart, this head, these hands, be employed? to whose service shall they be dedicated? A question the answer to which involves a futurity of happiness or misery to a life so dear to thee. . . . It is recorded that God opened the heavens to the patriarch of old, and showed him a ladder leading thither. This ladder is let down to every descendant of Adam; it is offered to thy child. But he must be taught to climb it. And let him not attempt it by the cold calculations of the head, or the mere impulse of the heart; but let all these powers combine, and the noble enterprise will be crowned with success. These powers are already bestowed on him, but to thee it is given to assist in calling them forth." "Maternal love is the first agent in education. . . . Through it the child is led to love and trust his Creator and his Redeemer." ' ¹ So in an equally lofty strain, Froebel: 'From this all that parents should do before and after the annunciation follows readily, clearly and unmistakably—to be pure and true in word and deed, to be filled and penetrated with the worth and dignity of man, to look upon themselves as the keepers and

¹ Quick's *Educational Reformers*, p. 356.

guardians of a gift of God, to inform themselves concerning the mission and destiny of man as well as concerning the ways and means for their fulfilment. Now, the destiny of the *child as such* is to harmonise in his development and culture the nature of his parents, the fatherly and motherly character, their intellectual and emotional drift, which, indeed, may lie as yet dormant in both of them, as mere tendencies and energies. Thus, too, the destiny of *man as a child of God and of nature* is to represent in harmony and unison the spirit of God and of nature, the natural and the divine, the terrestrial and the celestial, the finite and the infinite. Again, the destiny of the child as *a member of the family* is to unfold and represent the nature of the family, its spiritual tendencies and forces, in their harmony, all-sidedness and purity; and, similarly, it is the destiny and mission of man as a *member of humanity* to unfold and represent the nature, the tendencies and forces, of humanity as a whole.¹ Again: 'Hegel tells us that education in the family has a two-fold aim. On the one hand there is the direct aim of laying the foundations of moral life in the child by developing love, trust and obedience and generally a right attitude of mind towards all that is good and right. On the other hand, by gradually helping the child to develop a free personality and a certain measure of independence, the family prepares him for the wider life of the world. The responsibility for this early stage of training Hegel assigns mainly to the mother, especially that part of it which relates to that right-feeling attitude which he regards as the true starting point of all morality and social life.'² The

¹ *Education of Man*, p. 19.

² Mackenzie's *Hegel's Educational Theory and Practice*, p. 89.

supreme importance of the home and of the parents' influence must not be forgotten in the presence of a vast public system of education ; nor the supreme importance of making home and parent fit to be entrusted with the nurture of children. ' Pestalozzi reopened and utilised the school. He saw plainly that he had not done enough. He recognised the importance of the mother, and the necessity of elevating domestic education, but was sure no other means would help the latter object than the study of two books. Fichte hoped for nothing from the home, where, according to his opinion, rooted selfishness had barricaded door and gate against rational education, and therefore he wished to withdraw children from the influence of the mother and let them be cultivated in large educational establishments. Froebel stands between the two. He sees the " too little " in the measures of Pestalozzi, the " too much " in the propositions of Fichte. He has struck the medium by the idea of the Kindergarten. He would have the children taken from home for a time, but only with a view of coming to the aid of the mother. He would have education in common like Fichte, in order to limit the feeling of individuality, and then let it have its play, that selfishness may not spring up, or that it may be nipped in the bud. He would have the isolation of the family, and then uproot the inactivity and vicious propensities often engendered by it by a thoughtful, systematic, playing system of occupation for the child. He, like Pestalozzi, wishes for the improved culture of the mother, not by a little reading of books, but by initiation into an intelligent, because natural, system of early education. The new thing which he has here brought into view is the concentration and systematic

utilisation of play. He has exalted the idea of the mother, for the mother is in his view the one who feelingly comprehends and fosters the being of the child in all the manifestations of the different periods of its life.'¹ The school cannot rise to the height of its possibility unless it is supported by the home.

3 As the social system became less and less simple, home education came to be supplemented more and more by outside agencies. The development may be traced, first of all, in the teaching of industries and handicrafts. In early times these were learned in the home, the father teaching the son, the mother, the daughter, the family pursuits. The boy, for example, would master from his father the lore of agriculture, how to prepare the ground, when and what to sow, how to care for and use animals, how to make and handle tools, and so on ; the girl from her mother spinning, weaving, cooking and household management. Both men and women had many accomplishments. As the community expanded, there was a greater division of labour, the members limiting themselves to certain well defined activities, and ultimately forming themselves into associations for the protection and furthering of common interests. Such associations existed in ancient Greece, 'whether local, such as the settlement of similar workmen (*συνεργοί*) in distinct quarters (e.g. *Κεραμειός*), and the concentration of *μέτοικοι* [aliens] at Peiraeus, and of Jews at Alexandria ; or commercial, such as the frequent combination of kindred trades, tanners and shoemakers, fullers and tailors, innkeepers and vintners. Except in certain cases (e.g. the heralds, cooks and flute-players at Sparta) there was no obligation on the son to take up

¹ Barnard's *Kindergarten and Child Culture*, p. 73.

his father's trade or craft, though this would naturally be a frequent occurrence. Certain terms of apprenticeships obtained, for which a definite fee (*δίδακτρον*) was paid to a master of the craft (*ὁ ἐπιστάτης τῆς ἐργασίας*).¹ In this passage we see illustrated some prominent features of mediaeval life. There is, for example, the attempt to secure a supply of certain services by compelling sons to follow their fathers' occupations in the same locality. Thus in England the Statute of Labourers and apprentices, 1406, ordained, 'That no man nor woman, of what estate or condition they be, shall put their son or daughter, of whatsoever age he or she be, to serve as apprentice, to no craft nor other labour within any City or Borough in the Realm, except he have land or rent to the value of 20s. by the year at the least, but they shall be put to other labours [to service to such labour be it withyn Citie Burgh or without as his said fader or moder used or] as their Estates doth require.'² In Scotland, even till near the close of the eighteenth century, 'the whole race of colliers and salters were in a state of serfdom as absolute as that of the early Middle Age. They were bound from birth to the work with which they and their families were connected, and were transferable when their masters had no further use for them; while a freeman, by becoming a collier or a salter for the space of a year, forfeited his freedom.'³ Then again, there is the embryo of the craft-gild. 'Part of its function was to see that the quality of the goods was maintained; but its policy was chiefly determined by a desire to give each member his fair share of the available

¹ *A Companion to Greek Studies*, p. 436.

² Leach's *Educational Charters*, p. 387.

³ Hume Brown's *History of Scotland*, vol. iii. p. 348.

employment. Each master was to have his chance, and none was allowed, by unduly multiplying the number of his apprentices or journeymen, to supplant other workmen. These restrictions told in favour of the good training of the apprentices, and improved their chance of employment as journeymen after they had served their time.’¹ The system of apprenticeship was at first an imitation of the original home training, the boy living in his master’s house and sharing the family life while he learned his trade. Interesting examples are Conachar in Simon the Glover’s house (*Fair Maid of Perth*), Jenkin Vincent and Frank Tunstall in David Ramsay’s (*Fortunes of Nigel*), and Sim Tappertit in Gabriel Varden’s (*Barnaby Rudge*). With the appearance of the factory and the large workshop this domestic apprenticeship came to an end. Throughout this brief history we see the necessities of life, individual or communal, demanding acquaintance with manual occupations, which, it must be remembered, gave an education in more than muscular dexterity. ‘Let it not be supposed that in the days not so far distant, yet stretching back into the remote past, the people as a whole were uneducated. This was not so. But we have to widen the meaning of “education” to include the special training which the people then received—an education that was acquired without even the use of books. It cannot for one moment be said that the artisans, the mechanics, the farm hands were wholly uneducated in those far-off days. In one sense possibly they were. Very few of them could read or write. But from earliest childhood they had received a kind of training the want of which their descendants have sadly felt in the cloistered seclusion of the modern

¹ *Cambridge Modern History*, vol. i. p. 511.

elementary school. They were brought face to face with Nature. They learned the practical lessons of experience; and as they grew up their trade apprenticeship was an education which we have been trying vainly to reproduce. They gained some knowledge of the arts and sciences, as then understood, underlying their work. Their contact with their surroundings made them thoughtful and resourceful; for Nature is the most exacting and merciless of teachers. The difficulties they had to overcome compelled them to think, and of all occupations none is more difficult. They were constantly putting forth energy, adapting means to ends, and engaging in practical research. In the field, in the workshop and in their own homes, boys and girls acquired knowledge by personal experience. Their outlook was broad. They learned by doing. It is true that nearly all their occupations were manual; but Emerson has told us: "Manual labour is the study of the external world." ¹ The disappearance of the apprenticeship system has robbed education of a valuable element for which an adequate equivalent has still to be found, and which is something more fundamental than the specialised instruction given in technical classes, schools, colleges, and universities.

4 In like manner what may be called literary education has developed from the simple instruction given in the home into a vast outside organisation of schools, colleges, and universities. 'The earliest education is that of the family; and in the order of nature the earliest teachers are the parents—the mother, in the order of time, slightly, yet vitally, taking precedence. It was long before any attempt was made to improve generations as

¹ *Educational Aims and Efforts*, p. 203.

they succeeded each other ; and in proportion as education became more complicated, it passed from the hearth to the altar. The earliest schools were those of the priests ; and convenience, gratitude, and assumption long and almost universally confirmed the hieratic monopoly. The Greeks were the first to develop a science of education as distinct from ecclesiastical training ; and to-day the world is governed not from the hearth alone, or from the altar alone, but from the desk. It is the schoolmaster who, in a scarcely secondary degree, imparts the knowledge and moulds the opinion and the sentiments of loyalty, honour and conscience which make possible the continuance of the social edifice. The schoolmasters of a nation hold in commission the paternity of the nation ; they are the deputy fathers of the rising generation. The sanctities, privileges and responsibilities of the originators of life devolve upon the men whose aim it is to make that life an honour, a utility, and a blessing.' ¹

✓ The present educational systems of the United Kingdom are the evolution of centuries during which primary and secondary schools, colleges and universities were established by the Church, the Crown, the State, Craft-Gilds, various Societies, and private individuals, but the provision for higher education was so much more adequate than that for elementary that in 1870 and 1872 Education Acts were passed laying the foundations of a system of universal compulsory education in Great Britain ; in 1892 the Irish Education Act 'in a half-hearted way provided for compulsory attendance in the larger towns.' 'In 1883 a motion was agreed to in the House of Commons without a division, that it was

¹ Sonnenschein's *Cyclopaedia of Education*, 1st ed. p. 369.

expedient to introduce into Ireland the principle of compulsory education with such modifications as the social and religious conditions of the country required.’¹ These Acts were a confession that voluntary effort supported by State grants had failed to keep pace with the needs of the country, and that a national organisation had become necessary. ‘In setting forth the urgent necessity for such a measure, Mr. Forster estimated that the existing provision for effective elementary education in England included some million and a half of scholars, on the books of about 11,000 aided schools, of whom about a million were in average attendance. These numbers, however, represented not more than two-fifths of those children between six and ten years old and one-third of those between ten and twelve, who ought to have been at school. *Thus there were left outside the range of any educational institution of guaranteed efficiency not less than one million children between the former ages, and half a million between the latter.* In confirmation of his estimate, Mr. Forster produced further figures drawn from the return to an inquiry ordered by the House of Commons in the previous year into the educational condition of four great towns, viz. Liverpool, Manchester, Leeds, and Birmingham. “It is calculated,” he said, “that in Liverpool the number of children between five and thirteen who ought to receive an elementary education is 80,000; but, as far as we can ascertain, 20,000 of them attend no school whatever, while at least another 20,000 attend schools where they get an education not worth having. In Manchester—that is, in the borough of Manchester, not including Salford—there are about 65,000 children who might be

¹ Balfour’s *Educational Systems*, p. 102.

at school, and of this number about 16,000 go to no school at all. I must, however, add that Manchester appears to be better than Liverpool in one respect, that there are fewer schools where the education is not worth having. As a Yorkshireman, I am sorry to say that, from what I hear, Leeds appears to be as bad as Liverpool, and so also, I fear, is Birmingham.' ¹ In Scotland there was a historic parish-school system, which had done notable work, but the Argyll Commission, 1867, found reason to recommend important changes. 'While taking an optimistic view of school attendance, which they still had to declare inadequate, they found the existing system of schools "in a large measure defective." They found 418,000 out of 510,000 children on the roll of some school or other, but in the rural districts there were only 1,133 Parish Schools out of a total of 4,451 schools, and many of the proprietary and private adventure establishments were extremely inefficient and gave no real education. As to the course to be pursued they were unanimous. In every parish in Scotland there were rate-supported schools; voluntary schools were numerous, many already aided by the State, and there was also a Government Department ready to develop all schools in Great Britain. But of the 1,008 Parochial and Side Schools only 334 were in receipt of grants from Whitehall, the systems were not co-extensive, and neither separately nor in conjunction were they adequate. It was necessary to extend them, and for this purpose it was recommended to combine them; to compel every parish school to submit to the Education Department, and also as in England to welcome all voluntary schools which accepted the necessary terms, and then

¹ Mr. T. J. Macnamara in *A Century of Education*, p. 270.

compulsorily to fill up the deficiencies remaining. A 2d. rate in the country, and 2½d. in the Hebrides, Glasgow, and the largest towns, would, it was thought, do all that was necessary.' ¹

6 Since 1870 progress has been made in organising the educational institutions of Great Britain, especially in Scotland and in Wales. 'Fifty years ago education in Wales was at least as bad as any to be found in the whole kingdom, and the only sign of better things seemed to be a desire for knowledge, which manifested itself chiefly in the somewhat unintelligent study of the Scriptures by Sunday School pupils of all ages. The people, however, really cared, they welcomed the opportunities offered them, and created new ones for themselves. Largely out of their weekly wages they paid for a training college and they paid for a university college. They pressed for an Intermediate Education Act, and were fortunate enough to obtain it; they have systematised and extended their secondary schools, and they have devoted the whole of their Customs and Excise money, without exception, to education. They have attended their university colleges and made them efficient; finally, they have procured their federation in a national University. Wales, long yoked to England as it has been, has out of its limited material produced the most complete organisation in the country within quarter of a century. Education elsewhere may rise to greater heights or have a longer tradition, but as yet no other division of the kingdom has so definite an achievement to present as the intermediate and higher education of Wales.' ² In Scotland the distinction between elementary and secondary education had never

¹ *Educational Systems*, p. 126.

² *Ibid.* p. xxiv.

led to a separation of schools, and it was among the proudest boasts of the country that from some small school in a remote Highland glen a young scholar would come forth to measure himself with success against the flower of the best city schools. Such results were due to the devotion of the parish dominies, many of whom were men of excellent attainments, especially in the counties of Aberdeen, Banff and Moray, where the Dick Bequest, dating from 1828, played a splendid part in encouraging higher instruction. In Scottish novels there are many descriptions of the unwearied labours of the parish dominie on behalf of a promising pupil. 'No one ever gloried more than he did in a good scholar, watched more closely his efforts to succeed, and gave more willingly a helping hand over the stumbling blocks that came in his way. An ardent lover, as we have said, of the classics, he thought no man could arrive at any eminence without a knowledge of them, and that therefore it was the duty of everyone to become acquainted with them. He had a sovereign contempt for all mere money-makers and dancing-masters, and often referred to the seemingly curious anomaly in life—that the "master of heel and toe," as he was facetiously called, should be paid for his three month's "jumping" more than he got for the whole year in instructing them in what was to guide them through life. He was himself a splendid classical scholar, and wonderful stories were related regarding his success at school and college, which were in the main true. That he was fitted to fill a much higher position everyone knew, but, like many another schoolmaster, he remained contented with his lot, happy if he had only two or three young men, or rather boys, to prepare for college. With these he would work, as we have said,

long after school hours, pointing out errors, praising their successful efforts, placing before them for their imitation some niceties of his favourite languages, and giving them words of encouragement when encountering difficulties, which were of immense service to them in after years.' ¹ It was in such congenial soil that the Education Department watered the plant of learning with showers of gold, and especially after 1885, when the Scotch Education Department was established as an independent authority under the Secretary for Scotland, it thrived abundantly. A properly graded and articulated system of schools, primary, intermediate, and secondary, has been developed, the standard of education in them has been markedly raised, and in consequence the universities of Scotland have risen above the reproach long levelled at them that they were merely high schools. As an example of the co-ordination of educational institutions there is given in the appendix a conspectus issued by the Scotch Education Department; it is an educational ladder on which Scotland may be congratulated. By means of a generous provision of free education, scholarships, maintenance allowances, and bursaries, and the Carnegie Trust, it has been rendered possible for the children of the humblest parents to enter into possession of the best the country can supply in literature, science, and art, and to qualify themselves for all professions and skilled industries. In England there was a tendency to scrutinise with jealousy any expansion of effort on the part of School Boards beyond the limits of a strictly defined elementary education, and, in 1900, the decision in the Cockerton case forbade School Boards to provide, by means of rates, any instruction not included in the

¹ Maclean's *Life at a Northern University*, Quatercentenary Ed. p. 3.

curriculum prescribed in the Code for elementary public schools, or education for adults in such schools ; but the Education Act, 1902, removed the restriction put by this decision on the activity of education authorities. This Act may be regarded as the public announcement by the Board of Education, created in 1899 to replace the Education Department, the Science and Art Department, and, to some extent, the Charity Commissioners, of its intention to organise a complete system of school education under public authority. Since 1902 the annual reports of the Board of Education have revealed a steady endeavour to bring cosmos out of chaos by linking up elementary, higher elementary, and secondary schools,¹ and so providing an easy access to the universities and other central institutions.

7 The ideal of free education was early entertained by those zealous for the well-being of their fellows. Thus in 1179 the Lateran Council ordered every Cathedral to provide free schools for the clerks of the church and the poor, and in 1482 the Stratford-on-Avon Grammar School was endowed that the master might be able 'to teach grammar freely to all scholars coming to him in the said town, taking nothing of the scholars for their teaching.'² According to the educational proposals of John Knox, set forth in the Book of Discipline, 1560, education was to be compulsory, 'the wealthier parents were to pay the expenses of the education of their sons, and funds in the shape of bursaries and scholarships were to provide for the education of poorer children.'³ In New England

¹ For an account of the progress made up to 1909, see Norwood and Hope's *Higher Education of Boys in England*, chap. 1.

² Leach's *Educational Charters*, pp. 122, 380.

³ Macmillan's *John Knox*, p. 212.

a public school system was established in the seventeenth century, and 'in Massachusetts by the middle of the eighteenth century, and in other New England commonwealths shortly afterward, elementary schools were for the most part free.'¹ In Scotland free elementary education dates from 1889, in England from 1891, in Ireland from 1892. On June 7th, 1901, Mr. Andrew Carnegie executed a deed creating the Carnegie Trust for the Universities of Scotland, and conveying to the Trustees a sum of £2,000,000 for the purpose *inter alia* of paying in whole or in part the ordinary class fees exigible by the universities from students of Scottish birth or extraction. Recently the natural complement of free elementary education, namely, free secondary education, has been under discussion. Already the cost of secondary education under public authorities has been reduced by means of contributions from endowments, municipalities, grants, and rates, as well as by bursaries, scholarships, and maintenance allowances; and many are of opinion that the simplest course would be to complete the process by providing free secondary as well as free elementary education. In some localities substantial help would be got through the utilisation of endowments originally left for educational purposes that have since been provided for by statute.

§ The spread of a public system of education has helped to draw attention to the question of co-education,² the education of boys and girls together, the two sexes being taught the same subjects at the same hours in the same rooms by the same teachers. A school attended by the two sexes where the boys and the girls are taught in

¹ Monroe's *Brief Course in the History of Education*, p. 391.

² See Woods' *Co-education*.

different classes, and have different playgrounds, is not co-educational in the strict sense. The early schools, the parish schools of Scotland, for example, became co-educational for economical reasons, because it was cheaper to have one school than two schools; the pros and cons of co-education were not weighed against each other. When, however, the principles of education began to be seriously considered, the question of mixed schools was keenly discussed, especially in the United States of America, where opinion and practice are strongly in favour of co-education.¹ And not only in public schools. 'Although the private schools are generally only for girls or for boys, it does not appear that their popularity has anything to do with any feeling against co-education on the part of the parents; indeed, some of the very best private day schools, like the Horace Mann, New York, are co-educational.'² In this country the trend of opinion is on the whole against co-education, although it has some strong advocates. One of these is the Rev. Cecil Grant, who, after building up the Dual School at Keswick, became headmaster of St. George's School, Harpenden, between St. Albans and Luton, founded in 1906 as a boarding school for the co-education of boys and girls from the age of eight up to the age of nineteen and the standard of university scholarships.³ In the prospectus Mr. Grant sets out the argument on behalf of his contention 'that boys and girls should be brought up together the whole period of their education just as brothers and sisters are brought up together in their homes, with no attempt to ignore natural differences, either as to

¹ *Board of Education Special Reports*, vol. xi. 'Co-education.'

² *Burstall's Impressions of American Education*, p. 72.

³ Prospectus of the school.

work in School or as to School life generally.' He claims that it is natural, that it imitates the family, that it is already in universal practice during the holidays, and that it has proved successful in experience. Its results are said to be more manly boys, more womanly girls, among the girls greater openness, less self-consciousness, wider interests, more *esprit de corps*; among the boys less idleness, less cruelty, less *gaucherie* and *mauvaise honte*; in the school a better moral tone and a protection against certain well-known, well-defined and very serious evils. The case for reserving judgment till the question has been more scientifically investigated is put by Professor Münsterberg.¹ 'On the borderland between social and psychological regions we find the difficult questions of co-education in the school. The mental influence of the common instruction must be important; and yet hardly anything has been done so far to examine and to analyse the situation with the means of modern psychology. The popular statements that co-education strengthens the girls and softens the boys, or from hostile quarters that it feminises the boys and takes the charm away from the girls, lead us no further. It needs experimental inquiry to find out the differences in the various mental activities with and without the presence of the other sex. Yet the social elements are prevalent here, too. It is already a social problem before us, if we see that the cultural studies, which naturally appeal to girls more than to boys, become almost repulsive to boys in co-educational schools and are monopolised by the girls. Still more have we social problems, if we see how the girls stay through the high school, where the boys end their school period with the elementary school.

¹ *Psychology and the Teacher*, p. 306.

The immediate influence on the sexual relations seems strictly a psychological fact, and yet this, too, is closely linked with social conditions. We see that it may with certain groups have the effect of relieving sexual tension and of making the sexes indifferent for each other, and that in other groups it may have the opposite effect of heightening and irritating the sexual consciousness by the steady contact. Both results may have further social consequences, for instance, on the inclination to enter into marriage.

9 'The question that might touch the teaching more directly is that of the equality of studies for both sexes. We have dwelt repeatedly on traits characteristic of the minds of the boys and of the girls. We know the differentiation in the later-life tasks. To what degree is an exact correspondence between the education of male and female pupils desirable or even possible? Psychological, ethical, and sociological arguments must co-operate here. It is certainly significant that the private schools offer separation of the sexes as their strongest inducement, just as the oldest colleges of the land, like Harvard, Yale, Columbia, Princeton, and on the other side, Bryn Mawr, Radcliffe, Wellesley, Vassar, and Smith, are anti-coeducational.' The objections to co-education at the stage of adolescence have been powerfully put by Professor Stanley Hall.¹ Even those American educators that favour co-education are finding reasons for modifying it at this critical period of life. 'The problems of adolescence bring us face to face with the problem of co-education, especially in secondary schools. When all the arguments are considered, pro and con, the advantage seems still to be with co-education rather than against it.

¹ See his book on *Youth*

Among the reasons advanced for segregation of the sexes during at least a part of the adolescent period are the following: 1. The differences in temperament and mental inclination make it desirable that boys and girls be trained apart. 2. The inherent differences in social and industrial interests call for corresponding difference in training. 3. During the years of most rapid sexual development boys and girls instinctively shun each other at times. 4. Too much association at this period, with a strong spirit of camaraderie, takes away much of the real charm and freshness which ought to characterise the attitude of youth toward the opposite sex.

10 ' Those who favour co-education for secondary schools present the following as the most reasonable grounds for their contention: 1. The mingling of the sexes in the high school tends to give a stronger and more proper conception of the amenities of life, thus diminishing the difficulties of discipline. 2. Co-education results in a better rounded intellectual development for both boys and girls. 3. It adds to the moral tone of the school. 4. It is an economic necessity. 5. It is further held that differences in mental inclination and habits of thought are largely the results of the past education and social condition of the female as compared with the male, and that co-education tends to remove a difference which is not inherent, thus placing the two sexes on a fairer basis of equality. To state this in another form, co-education is more truly democratic. . . .

11 ' Recently an experiment has been started by Principal Armstrong of the Englewood High School, Chicago, which is based on the idea that there are certain lines of work where the nature of the sexes calls for segregation, while in the main the work may still be in common. At

any rate, the sexes may safely be kept together except in recitation work, and in that even in some subjects.

11 ' In his advocacy of the plan Mr. Armstrong speaks of the school as presenting the grouping of boys and girls together as in the home. Just as in that case they would be more or less segregated in their occupations, so they may naturally be in the school. Not only are there physical differences as to development, size, and bodily endurance, but there are also different purposes in life. The contention is that these differences in purpose are sufficient grounds of themselves to call for some marked differentiation in their school training even in the same subjects.

13 ' The experiment was begun by segregating the pupils of a mid-year class. The subjects chosen for the test were Latin, German, physical geography, algebra, and English. Men were placed in charge of the boys in most cases and women teachers in charge of the girls' classes. A slight variation of this gave an added variation to the test. The results as testified to by the teachers were found to be mainly advantageous to both boys and girls. This experiment is still being carried on. . . . The results of a somewhat extended observation of secondary schools by the author in a practical way would seem to emphasise the need of differentiating the work in some courses on account of sex. The applications of mathematics, physical and biological sciences, and the manual arts, come plainly within this consideration. The same is doubtless true of civics and economics. There is a certain interest in civil affairs and in economic principles which centres in the home and should be seen by our girls more from the *mother* and *housewife* point of view. All will certainly agree that physical training should be

carefully adapted to the differing needs of boys and girls. Even in the study of English, the rhetorical work and some of the types of classics to be studied may well be different. With this much granted and provided for, may not the remaining portions of the high school work still be done on a co-educational basis with much of advantage and a minimum of disadvantage to all? Our answer to this question must wait upon carefully observed experimentation.'¹ Professor Welton expresses the view common in Great Britain when he limits co-education in schools to the earliest stage, up to ten years of age or thereby, and upholds the traditional distinction of schools according to sex on the ground that the psychological differences between men and women are of such a kind that a man cannot be a guide to girls nor a woman to boys.²

4 As the public system grows, it threatens the existence of other schools, private, voluntary, and endowed, and the pressure of the system has increased as education has become less bookish and has included more manual work; the erection, the equipment, and the current expenses of workshops and laboratories are a serious drain on the resources of schools that have not the support of the rates. Yet it is highly undesirable that all the schools in the country should be of one type or even of several types determined by a central authority; it is an educational gain to have a variety of educational ideas represented and to have some institutions at liberty to pursue new lines of educational experiment. It is fully recognised, as the authors of *Higher Education of Boys in England* recognise (p. 19), that the organisation

¹ Hollister's *High School Administration*, pp. 165-169.

² *Psychology of Education*, p. 135.

of a public school system has rescued children from such places as Dotheboys Hall and Salem House, but there were and there are private schools of an excellent kind, and the presence of a well-conducted public system of education tends to form a standard by which schools outside the system are tested. An additional and powerful protection to parents against inefficient schools would be afforded by a register of teachers, which, like the medical register, would mark the unqualified practitioner. The private school, it must be remembered, is not to be explained as merely a concession to snobbishness. 'The institution of the private school also has its psychological aspect. It is easy to attack the private school from political principles, perhaps even to denounce its snobbishness or its commercial character; and yet it is even easier to understand its important influence and the favour which it finds not merely for regrettable motives. The greater individualisation of work, the smaller classes, the less marked differences of social standing, the regular life habits of the boarding school, the hygienic and the aesthetic conditions will continue to induce parents who can afford it to send their children to the private schools. They may hope that those of a special talent will not be held back by the large classes of average pupils, and that those who are especially weak will neither be unduly pushed nor entirely neglected. And yet it may be very much doubted whether the tendency of well-to-do Americans to send their children away during their school time, and thus to withdraw them from the wholesome influence of the home, is not, after all, an undesirable tradition springing from selfishness. The responsibility of the boy and girl in the boarding school is enlarged; the pupil becomes a full

member of a community earlier, but this advantage is reached only by highly artificial conditions. The most natural unit, that of the family, is neglected.' ¹ In America, the private school finds favour because if a boarding school it allows city boys to be brought up in the country, and also because it allows parents to select a school where religious instruction is given.² Other reasons, too powerful to be lightly treated, explain the existence of voluntary schools, while the endowed schools are part of the history of the country ; which, in more ways than one, would be the poorer for their loss. All these kinds of schools relieve the financial pressure on the payers of rates and taxes, and this fact is recognised in recent legislation, which has provided a certain measure of help for schools outside the national organisation.³ The private school, conducted for private profit, is necessarily excluded from public support, and pays this price for its freedom from state control, but with a teachers' register such schools might well receive some assistance on terms that would leave them a large amount of freedom ; if they had qualified teachers and hygienic premises they might be regarded as fulfilling the essential conditions ; other matters could be left for the parents to regulate.

13 In England, the Education Act of 1902 abolished School Boards and School Attendance Committees in favour of County, Borough, and Urban District Councils, acting through Education Committees. In Scotland there has been for years an active agitation on behalf of larger administration areas for educational purposes, and

¹ *Psychology and the Teacher*, p. 307.

² *Impressions of American Education*, p. 72.

³ Education Act 1902, and Education (Scotland) Act 1908.

on the whole opinion has favoured *ad hoc* authorities. The matter was fully discussed in *Scottish Education Reform* (1903), by Dr. C. M. Douglas and Professor Sir Henry Jones; the authors considered and set aside proposals to substitute for the existing School Boards either combinations of School Boards or County Councils, and gave their support to a scheme of District School Boards, and a Scottish Council of Education, 'consultative or advisory in character,' but so constituted as to express 'the public authoritative, and organised opinion of Scotland,' on educational affairs. At present there are in Scotland 960 School Boards with 5,671 members. 'The jurisdiction of 912 of these Boards extends over a population of 2,620,247, in as many parishes or combination school districts, and the jurisdiction of the remaining 48 Boards extends over a population of 2,139,198, in as many burghs or towns.'¹ The system is universally condemned by teachers and by many others concerned with education, and there was much disappointment when the Education (Scotland) Act, 1908, failed to set up large School Boards. It attempted to compensate the retention of the existing system by conferring extensive powers on the Secondary Education Committees, but this is only a makeshift; it does not properly answer the demand for a system of District School Boards. Under education authorities in charge of large areas, the development and the organisation of primary, secondary, and technical education becomes possible, remote districts are more efficiently provided for, teachers are subject to less harassing conditions of employment and enjoy better salaries and more rapid promotion, and hence the best classes of teachers are attracted indifferently to all parts

¹ *Scottish Educational Year-book*, 1912, p. 28.

of the country, and altogether a more generous life flows through the whole educational system.

/ 6 Between the home education of the Hebrews and the elaborate organisation that has been sketched, there is a great gap and a long evolution, in the course of which the parent has more and more lost touch with his child as a learner, and any sense of responsibility for the conditions under which his boy or girl is being educated. He has become an outside critic of a system at whose cost and results he grumbles, and over which he has long since ceased to exercise any effective control. In England, before 1902, 'the smaller School Boards had proved in most instances unsatisfactory; in many places (including even some large towns, where the School Boards in themselves left little to be desired) the *ad hoc* election of members of the School Board brought few voters to the poll.'¹ In Scotland the meetings addressed by candidates attract very small audiences, and even in the large towns only some twenty or thirty per cent. of the electors take the trouble to vote. This is unfortunate since, for good or ill, parents are bound to influence the relations between teachers and pupils and the general tone of school administration. 'Teachers often complain because parents do not visit their schools. It is true that parents do not often visit the school in person, but there is a very real sense in which every pupil brings his parents to school with him. Teachers will do well to keep in mind the fact that parents are always present in the school in the traits, temperament, dress, language, habits, and conduct of the pupils. The stupidity of a dull child, it may be, is due to the fact that he is a "chip off the old block," and the physical weakness of many a pupil

¹ *Educational Systems*, p. xvi.

is the result in concrete form of some parent's foolish habits or secret sins. How are children who have always heard at home such expressions as "It was me," "I seen it," "She ain't," and "He don't," to overcome in a week, or a month, the habits of years? How are children who are rough, rude, and impudent at home to be made gentle, kind, and polite at school? Let teachers take these things to heart, and remember that although the parents are not visibly present in school, yet in the deeper spiritual and psychological sense every pupil brings his parents to school. This is seen in the child's characteristics, habits of speech, postures of body, tones of voice, vocabulary, mental outlook, and moral aspirations.

17 ' If the parents of any community are indifferent to the best interests and the proper training of their children, if they elect unfit men as school officers, if they permit petty quarrels and jealousies to interfere with the administration of the school, if they try to run the schools on the cheapest basis, if they encourage tardiness, irregular attendance, and insubordination in their children, then the schools of the community may be little better than training places in shiftless habits, incompetence, disregard for law, and even positive immorality. But if parents see in their children the "gift of God" or the most "precious jewels" of a Cornelia, they will look to it that the school shall be a fit institution to aid the development of the pupils, and will co-operate with teachers and school officers for this purpose by teaching their children at home habits of cleanliness, obedience, and truthfulness, by sending them to school regularly and on time, by providing them with all necessary books and materials for work, and by

cheerfully complying with all necessary regulations of the school authorities.' ¹

18 How is it possible to quicken a real interest in the schools on the part of parents? In the first place, such a reform of school methods as would ensure a closer relation between the school and life would of itself have an excellent influence on both pupils and parents. Schools like those at Ednam and the similar institutions established by the Gloucestershire County Council make a strong appeal to the public. Let the British people be convinced that education is of practical value and they will esteem it as highly as does Germany or America.² In the second place, parents must be brought into more intimate touch with the life of the schools. With schools like the Fielden Demonstration Schools in Manchester this is done by including in the committee of management representatives of the parents of the children in attendance,³ and with a system of local supervision that found a place for co-opted managers this plan might be followed in the case of public schools. In his school at Jena, Professor Rein makes a feature of Parents' Evenings,—meetings to which parents are invited. These can be held at the same time as meetings of Former Pupils' Clubs and give valuable opportunities for intercourse between parents, teachers, and former pupils. Even more useful are 'open sessions' of the school in its work-a-day dress when parents—especially mothers, of course—can see what is going on.⁴ In the third place, there

¹ Colgrove's *The Teacher and the School*, p. 89.

² *The Nation's Need*, p. 133, and *Impressions of American Education*, p. 7.

³ *Demonstration Schools Record*, No. 1, p. 87.

⁴ Hayward's *Day and Evening Schools*, p. 345.

must be a devolution of powers by the central to the local authority. At present there is an impression that everything of importance is prescribed and regulated by a Department, and that local feeling counts for nothing. To whatever extent this is true there is no reason why it should be true. The local authority is the best judge of what curricula are suited to its own area, and it may be taken for granted that the Education Department would welcome a strong initiative on the part of localities, and, whether or not, powerful representative bodies are in a position to compel recognition of their views. The report to the Board of Education by the Consultative Committee on examinations in Secondary Schools (1911) is a proof of what can be done by an advisory body, and strengthens the case for setting up similar Committees elsewhere. They would do much to stimulate local interest in education.

- 19 In introducing what became the Education Act of 1870 Mr. Forster indicated that it was unlikely the education rate would ever reach three pence in the pound,¹ while the Argyll Commission (1864) thought the needs of Scotland could be met by a 2d. rate in the country, and 2½d. in the Hebrides, Glasgow, and the largest towns.² To-day in Scotland, the average rate per pound is 14.47d. ; in Ordiqhill, a rural parish, it is 1s. 8¾d., in Tyree, in the Hebrides, 2s. 9½d., in Glasgow, 1s. 8½d. (in 1874, 4d.), all figures that contrast strongly with prophecy. The expenditure by the Board of Education for the last financial year was £14,146,709, while the local authorities spent £26,144,851.³ In Scotland the total

¹ Molesworth's *History of England*, 1830-1874, 1 vol. ed. p. 574.

² *Educational Systems*, p. 127.

³ *Statistics of Public Education in England and Wales*, pt. ii., 1911.

net ordinary expenditure (excluding capital outlay) of School Boards during the year 1909-10 was £3,438,530, while the total expenditure of schools in receipt of ordinary annual grant, but not under School Boards, was £275,099.¹ In England and Wales, local authorities received £12,246,037 of parliamentary grants and £12,620,980 from rates and borough funds. In Scotland School Boards received £1,755,670 of grants and £1,567,975 from rates. The cost of education is rising² and is cause of complaint. If, however, ratepayers were convinced of the value of education in general and of the value of the existing schools in particular, they would not object to bear the cost of it. It is because Germany believes in education that Paulsen could write:³ 'All these endeavours on the part of the authorities are met half-way by a powerful upward tendency on the part of the masses of the population. There never was a time when there existed a more widespread hunger for education than at present. This is connected with the further fact that there never was a time when it was more possible for anyone to raise himself to a higher position and sphere of activity by the exercise of his own faculties.' There are, however, two considerations that must be kept in mind in counting the cost of education and contrasting it with the anticipations of the reformers in the seventies. First, higher education, including technical education, is now a charge on the Education Fund, which also has to finance services not strictly educational, such as food and clothing, and medical inspection and treatment. Moreover, the growth of the population has led to a rapid

¹ *Report of the Committee of Council on Education in Scotland, 1911.*

² *Educational Systems*, p. 291.

³ *German Education*, p. 296.

development of school supply.¹ Secondly, the increasing cost and costliness of education and the recent tendency to add to the functions to be discharged by the schools have led to a just demand for a revision of the ratio that should exist between grants and rates. The figures for Glasgow are illustrative : ²

	1895	1904	1910
Proportion of the cost per scholar for education borne			
by grants	72.9	60.9	55.1
Proportion of the cost per scholar for education borne			
by rates	21.8	36.9	44.0

Within the period chosen grants have increased by 30 per cent., rates by 262.6 per cent. The figures refer to day schools alone, and do not include repayment and interest of loans for providing schools, which are wholly met by rates. But while a readjustment of this ratio would bring some relief to the ratepayers, and an enlargement of School Board areas in Scotland would equalise burdens there, nothing will avail in the absence of a right spirit within the nation, moving it to reckon in no niggardly fashion the price of such a national educational system as will give 'every single individual a chance to attain to a maximum of personal culture and social efficiency according to his natural gifts and the strength of his will.' ³

¹ *Educational Systems*, p. 290.

² For these figures I am indebted to the courtesy of J. Clark, Esq., Clerk to the School Board of Glasgow.

³ *German Education*, p. 299.

CHAPTER VII.

THE TEACHER.

IN the preceding chapters an attempt has been made to explain what education means, and in the process it has become clear that the teacher must possess both special gifts and special knowledge. It is curious that, even in ages and in countries that have set a high value on education, the teacher has been held in light esteem, no doubt because a professional training was not exacted, and anyone was regarded as competent to teach the elements of knowledge. Thus Lucian describes kings and satraps as reduced in the under-world 'to beggary, and compelled by poverty either to sell kippers or to teach the elements of reading and writing.'¹ Nevertheless (or perhaps in consequence) the character of the teacher in ancient Greece and Rome was carefully supervised.² Frederick the Great thought enough of education to issue General School Regulations (1763) dealing with compulsory school attendance and other matters, and yet he directed that superannuated soldiers should be appointed schoolmasters;³ in the same century in

¹ *Schools of Hellas*, p. 81.

² Wilkins's *National Education in Greece*, chap. 2, and Quintilian's *Institutes*, ii. 2. 2.

³ Paulsen's *German Education*, pp. 138, 142.

Scotland there was a similar opinion as to the kind of person that might be employed to teach the young.¹ The condition of things in English schools in 1847 is vividly pictured in a speech delivered in the House of Commons by Macaulay on April 19th, 1847. 'Nearly one-third of the men and nearly one-half of the women who are in the prime of life, who are to be the parents of the Englishmen of the next generation, who are to bear the chief part in forming the minds of the Englishmen of the next generation, cannot write their own names. Remember, too, that though people who cannot write their own names must be grossly ignorant, people may write their own names and yet have very little knowledge. Tens of thousands who were able to write their own names had in all probability received only the wretched education of a common day school. We know what such a school too often is ; a room crusted with filth, without light, without air, with a heap of fuel in one corner and a brood of chickens in another ; the only machinery of instruction a dog-eared spelling book and a broken slate ; the masters the refuse of all other callings, discarded footmen, ruined pedlars, men who cannot work a sum in the rule of three, men who cannot write a common letter without blunders, men who do not know whether the earth is a sphere or a cube, men who do not know whether Jerusalem is in Asia or in America. And to such men, men to whom none of us would entrust the key of his cellar, we have entrusted the mind of the rising generation, and, with the mind of the rising generation, the freedom, the happiness, the glory of our country.' One must have this picture in one's mind when one judges the schools and the schoolmasters of

¹ Graham's *Social Life of Scotland*, p. 424.

to-day. The reformers of the early nineteenth century had very naïve ideas as to how children can be taught. Here for example, is a eulogy of Lancaster's monitorial plan.¹ 'One of the peculiar features of this plan is the extraordinary manner in which the talents of boys are drawn forth, and many instances may be given where young lads, acting upon this system, have evinced energies which are rarely to be met with in mature age. In the Royal Free School, at the Borough Road, a little boy of twelve or thirteen years of age often commands the whole school, and that with the same ease to himself and with equal obedience from the many hundred children of which the school is composed, as a military officer would experience with a body of well-disciplined troops ; the firmness, promptness, and decision attendant on military order are interwoven into the school discipline, but without the least severity ; a constant activity is maintained, by which the minds of the children are amused ; they acquire the more important habit of fixing their attention ; their duties are made a pleasure, and their progress in learning is proportionally rapid.

- 2 'In Shropshire and Staffordshire in the space of only eight months, a boy scarcely seventeen has lately organised schools and instructed schoolmasters for above one thousand children ; the affectionate and mild but firm conduct of this amiable lad rendered each school a scene of pleasure and delight, in which his steady application of the system of order proved its utility and excellence. When he took leave of one school in order to open another at a different place, it was a most delightful sight to behold the whole school of children lamenting his departure, as they would the loss of their nearest

¹ *A Century of Education*, p. 18.

friend. He introduced the system so completely into one school that the children required very little attention to execute the plan, and thereby teach themselves ; to a person not an eye-witness it would scarcely seem credible, but it is a fact, that the master, who was a shoe-maker, would sit at the head of the school with his last and leather, and alternately work and overlook the tuition of the school ; he had no occasion to exert himself to prevent confusion, for the order of the system was so far introduced into the habits of the children, that they would themselves be the first to correct the smallest disorderly movement ; the success of this boy's labour was so great in one instance as to induce a countryman to go to the clergyman of the parish, who was the patron of the school, to complain that his children learned so much and so fast that, as he did not get on at such a rate when he was a child at school, he thought witchcraft alone could produce such an effect upon his children. The worthy clergyman, though scarcely able to refrain from laughter, was obliged to put on a grave countenance, and assure his parishioner that neither magic, incantation, nor witchcraft had anything to do in the business.'

3

In 1843 a visitation of the schools ' showed that the general quality of the education given was almost worthless,'¹ and that the monitorial system of Bell and Lancaster was a mechanism without any real efficiency. What was passing in the Dames' Schools was aptly described by one of the dames,¹ ' It's little they pays us, and it's little we teaches them.' How far even educationists were from realising what is necessary to effective teaching is illustrated in Bell's absurd boast, ' Give me

¹ *Educational Systems*, p. 8.

twenty-four pupils to-day, and I will give you twenty-four teachers to-morrow.' ¹ In a letter, Sir Walter Scott says, 'My own idea is that, although much may no doubt be done by a good general plan of such a seminary and by the active supervision of competent trustees, yet the great receipt for making a good school is summed up in these words, "take a good schoolmaster,"' but in his day there was little knowledge of what goes to the composition of a good schoolmaster. Scott was convinced, it may be said, that a big salary is not an essential. 'Large salaries,' he wrote, 'are only bribes to blockheads who have interest and want all other qualifications. Something there must be, perhaps, but take an old sportsman's word, the lean greyhound kills the deer' !

4 It is amazing to read of such attempts at keeping school when one realises what is the teacher's function. But when Joseph Lancaster was born, November 25th, 1778, a very different view was taken of the purpose of public elementary education, a view reflecting the saying of Pestalozzi: 'The poor ought to be educated for poverty. . . . They must be fitted to earn their livelihood, and must not be given desires above their station.' ² So Bishop Butler told the charity children at St. Paul's that the purpose of charity schools 'was not in any sort to remove poor children out of the rank in which they were born, but, keeping them in it, to give them the assistance which their circumstances plainly called for, by educating them in the principles of religion as well as of civil life.' ³ The story of the early charities is full of evidence that the pious donors aimed at securing a

¹ *Educational Systems*, p. 8.

² Hayward's *Pestalozzi and Froebel*, p. 66.

³ *A Century of Education*, p. 5.

knowledge of the Bible and of such secular subjects as were thought suitable to the poor. Thus Wilson's Charity School, Glasgow, which dates from 1778, instructed the boys in the principles of religion, English, reading, church music, writing and arithmetic.¹ The Sunday School movement started by Raikes in 1781 led to a rapid development of schools (which by 1803 had 800,000 scholars) where the children 'were taught to read the Bible, and as much else as time, convention, and the talents of the teachers might permit.'² Lancaster himself was essentially a schoolmaster-missionary, such as still survives in places, in the Skerries, Shetland, for example, to bear witness of a time when education was a religious enterprise. It is so regarded in *The Book of Discipline*: 'For as the youth must succeed to us, so ought we to be careful that they have knowledge and erudition, for the profit and comfort of that which ought to be most dear to us, to wit, the Church and Spouse of the Lord Jesus,' and for centuries afterwards. This view dispensed the teacher from any obligation to consider the psychology of the child, who had to be taught certain subjects for his soul's sake, and thus it was not thought improper to employ inexperienced teachers. The Edinburgh Gaelic Society laid it down for the teachers' guidance, that 'any boy can teach as much as he knows,'³ which he might do as long as teaching meant testing the child's power to memorise.

J- Another kind of teacher became necessary when it was realised that the child cannot be taught unless he is understood. " "*The child*," says Wordsworth, " *is father of the man* " ; thus calling into conscious notice the fact else

¹ *Town Clerk's Report*, 1881.

² *A Century of Education*, p. 4.

³ Gibson's *Education in Scotland*, p. 88.

faintly or not at all perceived, that whatsoever is seen in the maturest adult, blossoming and bearing fruit, must have pre-existed by way of germ in the infant. Yes ; all that is now broadly emblazoned in the man, once was latent—seen or not seen—as a vernal bud in the child. But not, therefore, is it true inversely—that all which pre-exists in the child, finds its development in the man. Rudiments and tendencies, which *might* have found, sometimes by accidental, *do* not find, sometimes under the killing frost of counter forces, *cannot* find, their natural evolution. Infancy, therefore, is to be viewed not only as part of a larger world that waits for its final complement in old age, but also as a separate world itself ; part of a continent, but also a distinct peninsula. Most of what he has, the grown up man inherits from his infant self ; but it does not follow that he always enters upon the whole of his natural inheritance.’¹ The exploration and the cultivation of this ‘separate world’ are not within the competence of the untrained teacher, but are possible only to him that has carefully prepared himself for the task. ‘The new educator will, by regularly ordered experience, teach the child by degrees his place in the great orderly system of existence ; teach him his responsibility towards his environment. But in other respects, none of the individual characteristics of the child expressive of his life will be suppressed, so long as they do not injure the child himself or others. The right balance must be kept between Spencer’s definition of life as an adaptation to surrounding conditions, and Nietzsche’s definition of it as the will to secure power.’² Whom shall we entrust with this task, so delicate, of

¹ De Quincey’s *Autobiographic Sketches*, chap. 3.

² Key’s *Century of the Child*, p. 119.

guiding the child both to adapt himself to and at the same time to modify his environment? both to obey and to rule?

- 6 It is manifest that the modern conception of education demands so intimate a knowledge of the child, of his body and of his mind, that he cannot be taught without child-study. The beneficial effects of taking the trouble to ascertain the actual conditions under which the child is working and of re-thinking one's own experience along the lines of the child's development are easily illustrated. 'For thousands of years schoolmasters have been aware that in every class there are children who are lazy, inattentive, and stupid, and for thousands of years schoolmasters have been content to attempt to remedy these faults by the free application of the cane, though there must have been humane masters who perceived that the ends attained were altogether insufficient to justify the means employed. But the moment science came upon the scene it was seen that, if stupidity is to be cured, it must be by discovering its cause and removing it. Accordingly, stupid children were investigated, and it was quickly discovered that a considerable proportion of them were suffering from nasal obstruction due to the presence of adenoids. Could this condition have anything to do with the stupidity and inattention? Experiment settled the question. Removal of the adenoids by a slight surgical operation was followed immediately by a remarkable change in the child. Many children after this procedure became bright and intelligent, and made as much progress in their school work in a few weeks as they previously made in a year or more.'¹ If, again, one recreates—and the possibility of this recreation is

¹ Drummond's *Introduction to Child Study*, p. 3.

one of the marks of the born teacher—one's own early mental states an altogether new light is thrown on child morality.¹ An example may be given from the field of truthfulness. 'According to many, children are in general accomplished little liars, to the manner born and equally adept with the mendacious savage. Even writers on childhood, by no means prejudiced against them, lean to the view that untruth is universal, and to some extent at least innate.'² It is treated, therefore, as a form of original sin, to be expelled from the child by drastic measures. 'The first time he is found in a lie, it should rather be wondered at as a monstrous thing in him than reproved as an ordinary fault. If that keeps him not from relapsing, the next time he must be sharply rebuked and fall into the state of great displeasure of his father and mother and all about him who take notice of it. And if this way work not the cure, you must come to blows ; for after he has been thus warned, a premeditated lie must always be looked upon as obstinacy and never be permitted to escape unpunished.'³ Thus the old pedagogy. The new speaks with another voice. 'One word of caution may be called for. It is well known that young children have often a good deal of difficulty in distinguishing between dreams and reality. Things which have happened in dreams may be spoken of as if they had really occurred, and a child who has been frightened in a dream may subsequently be afraid to go into the room alone. So also in mental imagery things may appear in relationships which they never really occupied, or purely imaginary images may mingle with the images of things seen. The result is that young

¹ See Sully's *Studies of Childhood*, passim.

² *Ibid.* p. 251.

³ *Thoughts Concerning Education*, par. 131.

children will often give circumstantial accounts of their having witnessed events which they never really saw at all. A little girl I know had one day been listening to her elders discussing an accident, wherein a man was run over and killed at a level crossing. The next day she was out with her nurse, and saw a train come along the line. After coming home, she described to her mother the things she had seen, and was greatly excited when she came to speak of the railway, describing how she had seen the lines, and how the train came along ever so quick, and there was a poor man on the line, and the train ran over him and killed him dead ! Here it was evident enough that the child was confusing the impression made on her mind by the story overheard the day before with the image of the railroad she had actually seen ; but in many cases it might not be so easy to detect the confusion. Hence it seems desirable that when encouraging young children to call up mental images one should be in a position to check the accuracy of their statements.' ¹ Take another illustration. 'A somewhat different case is that where the vivid fancy underlying the mis-statement may be supposed to lead to a measure of self-deception. When, for example, a child wants to be carried and says, " My leg hurts me and my foot too just here, I can't walk, I can't, I can't," it is possible at least that he soon realises the tiredness he begins by half feigning. The Worcester collection gives an example. " I was giving some cough syrup, and E. (aged three years, two months) ran to me saying, ' I am sick too, and I want some medicine.' She then tried to cough. Every time she would see me taking the syrup bottle afterwards, she would begin to cough. The syrup was

¹ Drummond's *Child Study*, p. 86.

very sweet." This looks simply awful. But what if the child were of so imaginative a turn that the sight of the syrup given to the sick child produced a more or less complete illusion of being herself sick, an illusion strong enough to cause the irritation and the cough? The idea may seem far fetched, but deserves to be considered before we brand the child with the name liar.'¹ The teacher, it will be seen, should be one that has made some thoughtful study of hygiene and child-psychology, and has been guided in the study by sympathy, without which no progress can be made in observing children; like the sensitive plant, they shrink from a rough approach.

7 The foregoing paragraph indicates that, like a medical practitioner, the teacher requires to be specially trained; no less than for the care of the body is a thorough professional course needed for the care of the growing mind. It is strange that this should ever have been doubted, or should still be doubted. Yet among many of those concerned with education there is a strong prejudice against the training of teachers. In a letter to a former pupil who meant to be a schoolmaster, Dr. James Adam advised him not to 'read *drivelling* books about education';² the context shows that he held the common opinion, that given knowledge and a love of his work a teacher possesses all the essentials. These things are indeed indispensable, and any vocational preparation is bought too dear if the teacher has to sacrifice culture and chill enthusiasm, but technical study there *must* be; without it the teacher simply learns his business in a kind of a way at the expense of his pupils. Sir Joshua

¹ *Studies of Childhood*, p. 254-255.

² *The Religious Teachers of Greece*, pp. xli.

Fitch pointed out¹ the erroneousness of the belief that training destroys initiative and freshness of method. 'It has been my lot,' he wrote, 'to see schools of very different ranks and pretensions, from the highest to the lowest; and the one thing which impresses me most is that the schools under untrained persons, who have given no special attention to the theory of their art, are curiously alike. There is nothing more monotonous than ignorance. It is among those who have received no professional preparation, that one finds the same stupid traditional methods, the same habit of telling scholars to learn instead of teaching them; the same spectacle of a master sitting enthroned at one end of a room, and calling up two or three at a time to say their lessons, while the rest, presumably occupied in preparation, are following their own devices. Let us appeal on this point to the experience of other professions. Is it the effect of good professional training in medicine or in law to produce a hurtful uniformity either in opinion or practice? Is it not, on the contrary, true that the most original methods of procedure, the most fruitful new speculations, come precisely from the men who have best studied the philosophy of their own special subject, and who know best what has been thought and done by other workers in the same field? So in teaching, the freshest and most ingenious methods originate with those men and women who have read and thought most about the *rationale* of their art.' It is asserted again and again that the teacher is born, not made, but this simply means that the finest type of teacher has certain natural gifts that mark him off from his fellows, although they have all had the same training. This, however, is not true only of teachers; it

¹ *Lectures on Teaching*, p. 6.

is equally true of engineers and physicians, but no one proposes that a born physician should be let loose on the community without having undergone some professional training. Why should the community of children be exposed to the operations of an untrained born teacher ? The fact is that even in the case of those whose innate powers are most mysterious and distinctive, in the case of poets, for example, training cannot be dispensed with. Burns is usually regarded as the type of the nature singer, artless and untutored. Yet, what are the facts ? Burns received a sound education, seed that fell on ground of extraordinary fertility, as his letters show, and of certain portions of literature he was a close critical student. Thus he writes to Dr. Moore, ' I have no doubt but the knack, the aptitude, to learn the Muses' trade is a gift bestowed by Him who forms the secret bias of the soul ; but I as firmly believe that excellence in the profession is the fruit of industry, labour, attention and pains ' ; and again, ' A collection of English songs was my *vade mecum*. I pored over them driving my cart or walking to labour, song by song, verse by verse, carefully noting the true tender or sublime, from affectation or fustian ' ; and he writes to Miss Helen Maria Williams : ' I know very little of scientific criticism ; so all I can pretend to do in that intricate art is merely to note, as I read along, what passages strike me as being uncommonly beautiful, and where the expression seems to be perplexed or faulty.' From various letters we learn the names of the authors to whom he most seriously inclined, and whose works therefore he subjected to this exact analysis, and we are not surprised or displeased, rather do we gain an added joy, when we catch in Burns the echo of another's note. Burns, in fact, put himself to school in

the works of his predecessors in poetry and proved himself an apt pupil. On what is profitable for the artist Sir Joshua Reynolds speaks in his First Discourse delivered at the opening of the Royal Academy, January 2, 1769.¹ 'The principal advantage of an academy is, that besides furnishing able men to direct the student, it will be a repository for the great examples of the art. These are the materials on which genius is to work, and without which the strongest intellect may be fruitlessly or deviously employed. By studying these authentic models, that idea of excellence which is the result of the accumulated experience of past ages may be at once acquired; and the tardy and obstructed progress of our predecessors may teach us a shorter and easier way. The student receives at one glance the principles which many artists have spent their whole lives in ascertaining; and, satisfied with their effect, is spared the painful investigation by which they came to be known and fixed. How many men of great natural abilities have been lost to this nation for want of these advantages! They never had an opportunity of seeing those masterly efforts of genius, which at once kindle the whole soul, and force into sudden and irresistible approbation. . . . I would chiefly recommend that an implicit obedience to the *rules of art*, as established by the practice of the great masters, should be exacted from the *young* students. That those models which have passed through the approbation of ages should be considered by them as perfect and infallible guides—as subjects for their imitation, not their criticism. I am confident that this is the only efficacious method of making a progress in the arts, and that he who sets out with doubting, will find life finished before

¹ Reynolds' *Discourses* (Findlay), pp. 19, 20.

he becomes master of the rudiments ; for it may be laid down as a maxim, that he who begins by presuming on his own sense, has ended his studies as soon as he has commenced them. Every opportunity, therefore, should be taken to discountenance that false and vulgar opinion, that rules are the fetters of genius ; they are fetters only to men of no genius ; as that armour, which upon the strong is an ornament and a defence upon the weak and misshapen becomes a load, and cripples the body which it was made to protect.' If this be applied to education, it becomes an argument for the study of its history, principles, and methods. No one that has followed such a study will suggest that it has had any other result than to make him a better and more eager teacher, especially where the study has been accompanied by work in an experimental and experience in a practising school. A teacher so equipped may venture on the difficult and delicate task of instructing children.

- 8 Sir Joshua Fitch enumerates various things that we look for in the ideal teacher¹—character, knowledge, readiness to take pains, love of learning, good temper, cheerfulness, quickness of eye and ear, a gentle, yet authoritative voice, the avoidance of pedantry, power of describing and narrating, freshness of mind and sympathy. Some of these are gifts from Nature, although even keenness of sense-perception and cheerfulness may owe much to deliberate intention ; others, like the power to describe and narrate, are acquisitions, and in particular this power, so valuable to the teacher, should be cultivated by means of a thorough examination of the principles of composition as illustrated by masters of literature. How much can be learned in this way may be seen by

¹ *Lectures on Teaching*, p. 9.

comparing some great writer with his predecessors, Macaulay, for example, with Johnson and Burke, and in such confessions as those of R. L. Stevenson.¹ 'Whenever I read a book or a passage that particularly pleased me, in which a thing was said, or an effect rendered with propriety, in which there was either some conspicuous force or some happy distinction in the style, I must sit down at once and set myself to ape that quality. I was unsuccessful, and I knew it; and tried again, and was again unsuccessful, and always unsuccessful; but at least in these vain bouts I got some practice in rhythm, in harmony, in construction and the co-ordination of parts.

'I have thus played the sedulous ape to Hazlitt, to Lamb, to Wordsworth, to Sir Thomas Browne, to Defoe, to Hawthorne, to Montaigne, to Baudelaire and to Obermann.' Work of this kind belongs to that group of culture studies in which the teacher's curriculum should be rich, no less than in strictly professional studies, and which adds to his happiness and influence.

- 9 In August, 1833, the House of Commons voted a sum of £20,000 for the purposes of education, and thus began the State connection with the schools. 'This was the first grant by Parliament in aid of elementary education in England. It was confined to aiding the erection of school buildings and was assigned by the Treasury on the recommendation of the National Society and the British and Foreign School Society respectively, subject to the condition of half the cost of the building of new school-houses being met by voluntary contributions. Preference was given to applications from large cities and towns and to schools intended to accommodate not

¹ Balfour's *Life of R. L. Stevenson*, chap. 5.

less than 400 scholars.’¹ When this grant was made, ‘two voluntary societies shared between them the main part of such week-day teaching as was given to the poor in England and Wales. The larger of these, the National Society for Promoting the Education of the Poor in the Principles of the Established Church, had been founded in 1811, to take the educational part of the work of the Society for Promoting Christian Knowledge, founded in 1698, and its schools were carried on in accordance with the ideas of Dr. Bell. The pupils were all obliged to receive instruction in the Liturgy and Catechism of the Established Church of England, and were required to attend its prayers and services. If the Society ever consented to admit the children of other denominations to its teaching, it was only for missionary purposes and on its own terms, for it never sought nor desired their attendance. The British and Foreign School Society was founded in 1808 to carry on the work of Joseph Lancaster, and received its present name in 1814. The Bible was read in its schools, but no denominational religious teaching was given; children of Church folk, Dissenters, Roman Catholics, and Unitarians were all received and taught. It naturally derived its chief support from Nonconformists, and was regarded as the society representative of them.’² Under such circumstances the first step was taken towards the establishment of a national system of education, but a long road had been entered on and the goal has not been reached yet. In France up to 1789 elementary instruction was regarded as the concern of the Church, but the Constitution of 1791 declared for a public system of instruction, free and

¹ *Outlines of Education Courses in Manchester University*, p. 7.

² *Educational Systems*, p. 3.

compulsory.¹ This was merely a pious opinion, no reform of the existing conditions being attempted till 1833, but it proclaimed a policy that was, in due course, to issue in the most minutely regulated educational organisation in the world, an organisation that gives no countenance to 'bogus' schools.² 'No one can be a teacher in a public or private school who is not at least in possession of the *brevet élémentaire*. No private school in France can call itself higher primary unless the director or directress hold the *brevet supérieur*. The abuse of such high-flown terms as Academy, College, High School, etc., by schools whose teaching is purely elementary, is impossible in France, where there is a State guarantee attached to every type of school, which implies that the teaching provided is in accordance with the title.' The French teacher is a functionary of the State, from which he receives his appointment, promotion, salary, and pension; with these secured to him and belonging to a body that, owing to the enactment that whoever teaches in any kind of school shall have a recognised qualification, has a professional standing, the French teacher holds a coveted position.

- 10 In this country, while the State recognises certain responsibilities towards teachers, and makes certain claims upon them, it has left their appointment, promotion, and payment in the hands of the local authorities. There was a period, 1846-1862, when teachers were in part civil servants; if duly trained and certificated they 'received an annual grant in augmentation of their salary proportionate to the length of their training, and subject to the annual report on their school, and provision was made for pensions on their retirement. All

¹ *Special Reports*, vol. 7, p. 11.

² *Ibid.* p. 36.

grants to teachers were made by Post Office Orders, payable personally to them. Voluntary contributions must provide teachers with a house rent free, and a further salary equal to not less than twice the amount of their augmentation grant.' ¹ After 1862 the State confined itself to demanding that in grant-earning schools the teacher should possess certain qualifications. State payments and the guarantee of a State pension were withdrawn.² Since 1862, however, the State has more than once again accepted responsibility for pensions. In 1875 the scheme of 1846 for England and Scotland was revived in favour of the survivors; in 1879 a Teachers Act set on foot a pension fund for Irish teachers; in 1898 an Elementary Teachers Superannuation Act was passed for England and Scotland; the Education (Scotland) Act of 1908 sanctioned a more generous provision for teachers in Scotland.

// As the State demanded certain qualifications on the part of teachers engaged in grant-earning schools, it undertook to finance institutions where they could be trained for their work. In 1835 a sum of £10,000 was voted by Parliament for the establishment of a State Training College with model schools, but the influence of the Churches stayed the scheme. The Committee of Council of Education, created in 1839, adopted the general policy of recognising 'denominational efforts on terms which would secure a due measure of educational efficiency, while counteracting exclusiveness and intolerance.'³ Meantime, however, an interesting movement was on foot in Scotland. There the Training system originated in the devoted labours of a Glasgow merchant,

¹ *Educational Systems*, p. 9.

² *Ibid.* p. 16.

³ *Outlines of Education Courses*, p. 9.

David Stow (1793-1864), son of Bailie William Stow, of Paisley, among the poor and vicious of Glasgow. Beginning in 1816 by trying to secure the moral and spiritual welfare of the young generation through Sunday-school work, he found himself drawn into week-day school work by the necessity of securing a continuous good influence on the lives of his young scholars. In like manner he found himself obliged to prolong the period of instruction beyond infant classes, and thus arose the Week-day Training School (1824). This school forced on Stow the necessity of taking steps to secure a supply of adequately trained teachers, and in 1827 the training of teachers was begun in Drygate School, Glasgow. Stow's work became prominent at a time when a new educational movement was necessary. The monitorial system of Bell and Lancaster was giving less satisfaction, and the need for trained adult teachers was urgent. Glasgow contained many citizens whose interest in education was living, and the Glasgow Education Society took up with enthusiasm the ideas of Stow and laboured to provide him with a suitable building for the full development of his scheme. The result was that on November 14, 1836, the foundation stone of the Dundas Vale Training College was laid. This, the first Normal College to be erected in Britain,¹ attracted attention on all sides, and no less a man than Thomas Carlyle wrote to the Glasgow Educational Society with a view to becoming a candidate for the rectorship; while, in one of his early sketches, Dickens makes a reference to the precise and alert bearing of the teachers trained in the Glasgow Normal Seminary.

¹ This may be said although Lancaster began work at the Borough Road in 1805.

12 Want of funds led to an application to the Privy Council for a grant in aid, but the Privy Council, while willing to contribute £5,000, refused to do so unless the buildings were committed in trust for educational purposes to the General Assembly. In this way, and much against the wishes of the promoters of the new movement, was established the Church connection with the training of teachers. It is important to note that Stow's original scheme provided only for three months' professional training of the students, and did not undertake their general education, and that he strongly opposed the method, afterwards adopted and still maintained, of combining, as in a medical school, professional work with the study of the subjects involved in and underlying such work.

13 In England the grant of £10,000 voted in 1835 was in 1839 divided between the National Society and the British and Foreign School Society, which respectively built St. Mark's College, Chelsea, 1841, and the Borough Road College, 1842. In 1838 the first regular Normal School in Ireland was opened in Marlborough Street, Dublin. Since these early years there has been a great increase in the number of Training Colleges for primary school teachers, both denominational and undenominational, but the provision for the training of secondary school teachers is still imperfect, and is indeed not yet recognised as necessary. Even Germany has not yet admitted the need of a regular professional training of secondary school teachers, although France has established higher elementary training colleges. In the United States the subject is receiving attention.¹ In Scotland the practice of allowing training college students to

¹ *High School Administration*, pp. 97-100.

combine attendance at university classes with attendance at the training college tended to raise the standard of scholarship among the general body of Scottish teachers, but it was only after the issue of the new regulations for the training of teachers consequent upon the Minute of January, 1905, which provided for the establishment of public authorities (Provincial Committees) to undertake the training of teachers, that provision was made for the proper training of teachers of higher subjects. The Scotch Education Department 'may at any time require, as a condition of efficiency, that any or every teacher appointed to a staff of such schools (Intermediate and Secondary) shall produce evidence of having been properly trained with reference to the particular subject he is to teach.'¹ This indicates the policy that must one day be enforced. In England and Wales an attempt is being made to encourage the training of teachers for secondary schools, but the scheme is still in a very rudimentary condition.²

14 A disturbing factor in the educational situation is the unwillingness of men to take part in teaching. In the United States this disinclination is very marked. In one famous school visited by the Rev. Cecil Grant,³ where the pupils ranged in age from fifteen to eighteen, he found that out of a staff of 20 teachers 16 were women, and he states the numbers for America (in schools for all ages) as 65,000 women teachers to 5,000 men. This undoubtedly deplorable and even dangerous state of matters—for boys approaching or passing through adolescence cannot be educated by women—is traced by

¹ *Regulations*, art. 42.

² Board of Education : *Educational Statistics*, 1909-10, pp. 287, 479.

³ Board of Education, *Special Reports*, vol. 11, p. 92.

Mr. A. C. Thompson, Principal of the State Normal School, Brookport, New York, to the small salaries paid and the consequent lack of social standing and influence,¹ the uncertainty of a teacher's tenure of office, and the feeling that teaching is not only less remunerative than business, but carries with it less dignity, authority, and responsibility.² 'The teacher,' he says, 'must have the learning of a college president, the consecration of a clergyman, the executive talents of a financier, the humility of a deacon, and the craftiness of a politician. He must be an angel for temper, a demon for discipline, a chameleon for adaptation, a diplomat for tact, an optimist for hope, and a hero for courage. He should have the wisdom of a serpent and the gentleness of a dove, the grace of God, the patience of Job, and the perseverance of the devil.' This is a formidable list of qualities to be bought so cheaply ; the average salary of a male assistant certificated teacher in England is only £126 5s. 3d. ; of a woman, £91 14s. 10d. In the United Kingdom also women form the majority of the teachers. In England, for the statistical year 1909-1910, the number of teachers of all kinds employed in the ordinary public elementary schools was 157,407, of whom 38,152 were men and 119,255 were women.³ The condition of teachers as regards salary, promotion, tenure, and professional standing, must be made such as to attract the best men and the best women into the service.

13 ~ In the meantime, unfortunately, these conditions are not satisfactory, and teaching is not sufficiently esteemed

¹ *Kindergarten Magazine*, April, 1912.

² Mr. Thompson says fewer than three per cent. of the men teachers in the United States receive a living salary for a family.

³ Board of Education : *Educational Statistics*, 1909-10, p. 29.

or desired. 'In real significance and value the teaching profession is second to none of the learned professions, although it is not the first in public esteem. For a long time, up to the beginning of the nineteenth century, it was looked upon as merely preparatory to the clerical office; the teacher aimed to exchange his position as quickly as possible for the more highly esteemed and endowed pastoral office. And to-day also, although the teacher's position has been much improved, it still cannot meet all the reasonable demands connected with it. For a time, with the profession's achievement of independence, it seemed as if there would be a full recognition of its social importance.'¹ So Professor Paulsen wrote of the position of the teacher in Germany, where a high value is put on education. He found the teaching profession degraded because the teacher is regarded too much as an official and too little as a student, too much as a skilled mechanic and too little as a scholar, and because promotion is so slow. Professor Paulsen was thinking of the secondary school teacher, but his words apply also to the primary school teacher. It is equally essential that the State, which prescribes his training, should exact a standard that will ensure respect for his accomplishments, and should also, by setting up a register of teachers, discourage the presence of the unqualified, who bring discredit on the competent. The State can also help by discouraging the erection of very large schools, which are to be condemned on educational grounds, and which also hinder promotion. Security of tenure is another matter that concerns the State, which can help by legislation and also by establishing large educational authorities, and so freeing teachers from the petty

¹ Paulsen's *German Universities*, Eng. trans. p. 422.

interference and the tyranny that have helped to bring smaller boards into disrepute. In Scotland the parish school teacher held office *ad vitam aut culpam*, but by the Education (Scotland) Act, 1872, appointments made by any School Board were declared to be during the pleasure of the School Board. In 1882, an Act of Parliament provided that a teacher in Scotland cannot be dismissed without adequate notice or by a minority of the School Board, who might happen to form a majority at a meeting where there was not a complete attendance. The Act of 1908 gives the teacher the right to ask for an inquiry by the Scotch Education Department into the circumstances of his dismissal. On cause shown the Department may ask that the decision to dismiss should be reconsidered, and if not cancelled, should have attached to it the condition that the teacher must receive as compensation such sum not exceeding one year's salary as the Department may determine.

16 But after all, the great guarantee for the position of the teacher, and therefore for the attractiveness of his position, is the estimate in which he is held by the local educational authorities. They determine not only salary and promotion, but also the atmosphere in which men and women are to carry on the work of the school. 'We believe,' writes Baron Kikuchi,¹ 'that a State can be saved by education. In fact, I think there has been positive instance of this in Japan.' Now education is carried on by human beings engaged in teaching children, and it is for local education authorities to ask themselves whether their attitude towards teachers is a reflection of a belief that the work of these men and women is supremely important. 'Pitiable is the community which

¹ *Moral Instruction and Training in Schools*, vol. ii. p. 343.

does not respect the educators of the youth sufficiently to allow them a material life which keeps them free from wants and pressure. But if this is secured, the teacher should be the last to complain that his life lacks reward and satisfaction. His place in the community is one of dignity, his daily work gives him the joy of the contact with open-minded youth whose gratitude will accompany him through life. He spreads truth, he kindles enthusiasm, he serves no arbitrary master but the ideals of his heart.' ¹ Happy is the society where the teacher is honoured, and where he feels that his honour lies in his teaching.

¹ *Psychology and the Teacher*, p. 319.

APPENDIX I.

ENCYCLOPAEDIC CURRICULA.

A. MILTON.

THE following is the course of study proposed by Milton for boys from 12 to 21 years of age :

(a) Preparatory year : Latin and Greek, arithmetic, geometry, moral training, religious instruction.

(b) To be read for the most part in the original Latin and Greek :

1. Agriculture : Cato, Columella, Varro.
2. The use of globes and maps.
3. Physiology : Aristotle, Theophrastus.
4. Architecture : Vitruvius.
5. Natural Philosophy : Seneca, Pliny.
6. Geography : Mela, Solinus.
7. Medicine : Celsus.
8. Astronomy and Geometry in Latin and Greek authors, to be followed by trigonometry, engineering, fortification, navigation.
9. Help to be given in the foregoing studies by hunters, fowlers, fishermen, shepherds, gardeners, architects, mariners, etc. ; supplementary reading in Latin and Greek poetry, *e.g.* Lucretius, Manilius, Virgil ; Orpheus, Hesiod, Theocritus, Aratus, Nicander, Oppian, Dionysius.

(c) Final stage : literary, political, theological, and philosophical studies. At this stage the youths would take up ethics, economics, law, history—secular and sacred—theology, logic, rhetoric, composition, and oratory, as well as poetry and the drama, making use

of Latin, Greek, Hebrew, Chaldee, Syrian, and Italian in their truly Gargantuan curriculum.

B. LOCKE.

Locke's curriculum includes reading, writing, drawing, French, Latin, arithmetic, geometry, geography, chronology, history, ethics, civil law, municipal law, rhetoric, logic, composition, natural philosophy, riding, gardening, husbandry, woodwork, and various manual occupations.

APPENDIX II.

PLAN OF STUDIES SHOWING CORRELATION OF
WORK DURING THE SCHOOL YEAR.

(VILLAGE HALL SCHOOL, WEYBRIDGE.)

1907-8.

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1. HISTORY.

1625-1660.

Charles I. and Strafford, his faithful friend and Minister.

The French Queen and France of the period.

The causes which led to the Civil War.

The high-principled men of both parties—
Eliot, Hampden, Pym, Falkland, Verney.

The great men of the Commonwealth:
Milton, Admiral Blake, Ireton, Baxter.

CROMWELL.

(a) As victorious General in the three kingdoms—Marston Moor, Naseby, Dunbar, Drogheda.

(b) As Statesman in Foreign Affairs. Struggle with the Dutch, with Spain, etc.—England's place in Europe under the Commonwealth.

(c) As Protector. Destruction of the ancient constitution, and repeated attempts at reconstruction—The gradual working round to a monarchy, with two houses again, and finally
THE RESTORATION OF CHARLES II.

SURREY in the History of the period.

Kingston—where the first and last stands were made for the King.

Walton—where Bradshaw lived and where he was buried.

Oatlands—residence of Charles at one period of the war.

St. George's Hills—where the Levellers, known as the 'diggers,' began to found a socialist community.

An outline of the history of England, 1547-1625, will be given, so as to connect this year's work with last.

2. LITERATURE.

Parts of

Browning's
'Strafford,'

Shorthouse's
'John Ingle-
sant.'

Scott's 'Old Mor-
tality.'

Scott's 'A Legend
of Montrose.'

Bunyan's 'Pil-
grim's Progress.'

English Reading
and Composition
from above.

3. RECITATION.

Milton's 'Ode to Cromwell,' 'Sonnet on his blindness.'

Andrew Marvell's description of Charles I.:

'That thence the royal actor borne, The tragic scaffold might adorn';

And of Cromwell:

'And if we should speak true, Much to the man is due.'

Marvell's 'A Girl describes her Fawn.'

Lovelace's 'Stonewalls do not a prison make.'

Ben Jonson's 'It is not growing like a tree In bulk, doth make man better be.'

Aytoun's 'Lays of the Scottish Cavaliers.'

Macaulay's 'Battle of Naseby.'

Verses from Dryden's 'Poems on Cromwell.'

Poems descriptive of occupations connected with the Seasons

4. GEOGRAPHY.

England of the 17th century compared with the England of to-day, ports, chief towns, etc.

The Battlefields of the Civil War.

Old towns connected with the war, which still contain remains of that period.

A 17th century city and a 20th century city.

SCOTLAND (with special reference to the campaign of Montrose).

IRELAND (with reference to Strafford's and to Cromwell's campaigns).

THE NEW ENGLAND STATES, their names and settlement, from Pilgrim Fathers, 1620, to Penn's Treaty, 1682.

Maps and Plans in connection with the Geography.

5. LATIN.

GRAMMAR EXERCISES, and in the early stages a good deal of READING and LEARNING by HEART, for the sake of acquiring a vocabulary, and also some familiarity with the construction of the language.

For reading 'Pro Patria' and easy Latin stories.

For learning by heart—
Psalms, Hymns, and short poems.

The badges and mottoes of some of the chief families of the 17th century; also the towns of England connected with the Civil War.

N.B.—The younger children do not learn Latin.

6. FRENCH.	7. SCRIPTURE.	8. HANDWORK.	9. PAINTING AND DRAWING.
READING.	THE PSALMS.	Clay modelling	Drawings and
EXERCISES.	The Life of	of fruits, flow-	Paintings of
TRANSLATION.	David.	ers, natural	flowers, fruits,
DICTATION.	The Psalms of	objects, etc.	etc.
Conversation to	David and of	The reconstruc-	Freehand and
increase voca-	the Exile.	tion of a Dutch	model drawing.
bulary and use	Examples of	interior of the	History Note
of the idioms	metrical ver-	17th century	Books to be
of everyday	sions.	from a picture	kept, illustra-
speech.	The Psalms in	by Teniers.	ted by drawings,
Simple History	History (1625-	Model of Old	paintings, post
Stories in	1660).	Westminster,	cards, maps,
French of	Ps. LXVIII.	showing some	plans, etc.
reign of Louis	(Cromwell's	of the chief	The greatest
XIII.	favourite).	places in Lon-	artists of the
Character of	Ps. CXVII. (after	don connected	period: Van-
Mazarin from	the battle of	with the pe-	dyck, Rem-
Dumas' 'Vingt	Dunbar).	riod—	brandt, Teniers,
ans après.'	Ps. XLVI., LXXVI.	Whitehall Pal-	Inigo Jones, etc.
Stories from the	Basis of Crom-	ace, Westmin-	Drawings to be
Fables of La	well's address	ster Palace, the	made of details
Fontaine.	to his 2nd	Abbey, West-	taken from their
	Parliament,	minster Hall.	works at the
	1656.		National Gal-
	Parts of above		lery and Na-
	and other pas-		tional Portrait
	sages of Scrip-		Gallery.
	ture to be		Comparison with
	learnt by heart.		great Italian ar-
			tists of last year's
			work.
			(Visits to the Gal-
			leries will be
			made during
			the year.)

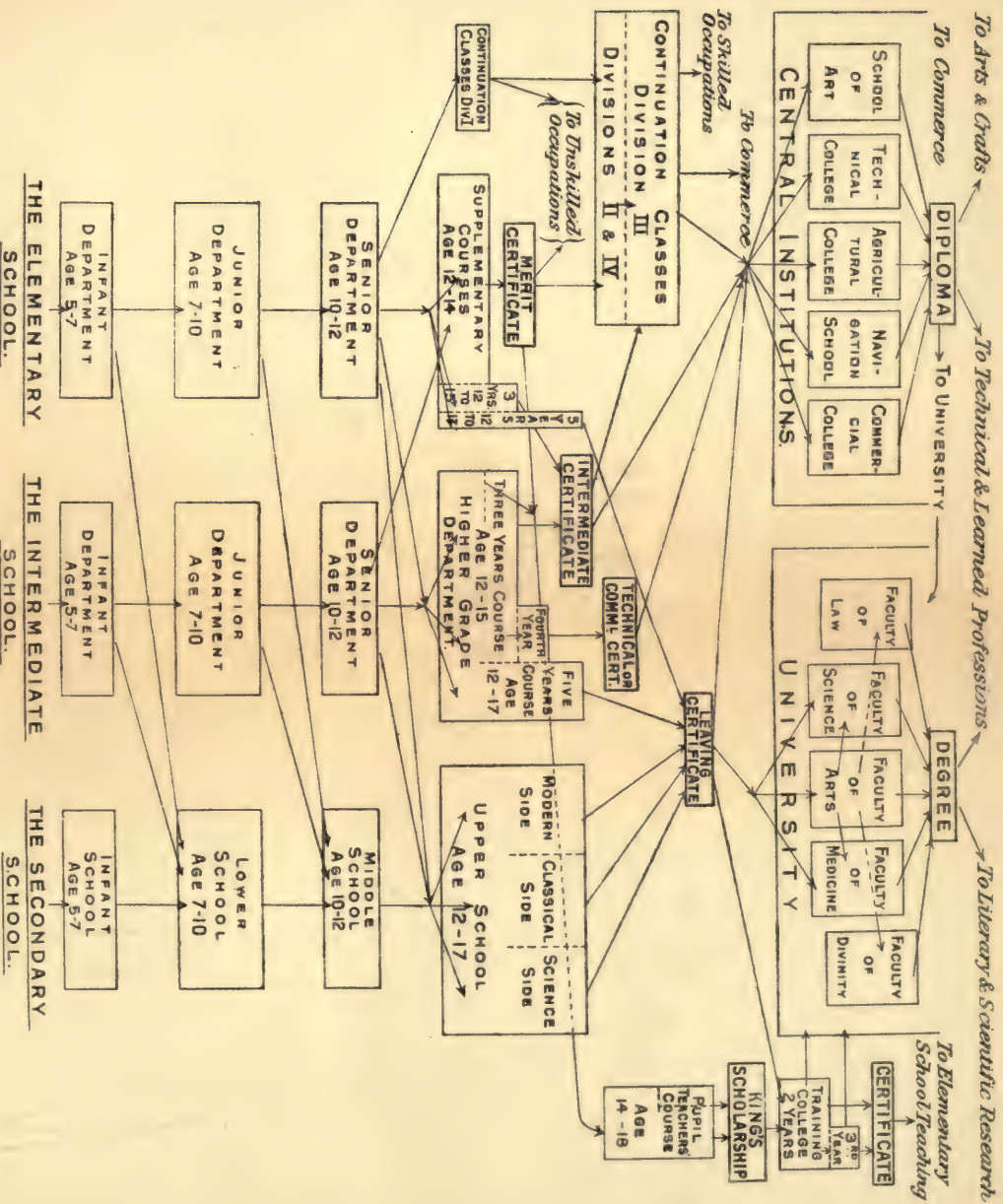
10. ARITH- METIC.	11. NATURAL HISTORY.	12. ELEMENTARY SCIENCE.	13. SINGING.
Vulgar and Decimal Fra- ctions.	NOTES and DRAWINGS made to show changes in plants from month to month and the formation of buds, flowers, and fruits, with special regard to trees, bulbs, and hardy annuals.	Simple lessons and experi- ments to il- lustrate the principles of	Sight Reading.
Problems, using weights and measures.	Poisonous and edible fungi.	The Thermo- meter.	Ear Test.
Practice, simple and compound.	Metamorphoses of insects.	The Barometer, and the every- day pheno- mena observed and daily re- corded by the children.	Songs in Unison and Two-Parts.
Multiplica- tion and Di- vision.	Characteristics of birds, nests, and eggs.	The ideas of the 18th century with regard to natural phe- nomena, the theories and discoveries of Galileo com- pared with the ascertained facts of to-day.	Some 17th cen- tury songs, <i>e.g.</i> Herrick's 'To Blossoms,' 'To Daffodils.'
Factors, Pro- blems, with measures of length and sur- face.	Studies made from dead birds and forsaken nests and eggs.		'The leather bottell,' 'The oak and the ash.'
	Pond life from School Aqua- rium.		Some 17th cen- tury hymns, <i>e.g.</i> Baxter's 'Lord it be- longs not to my care,' 'Ye holy angels bright.'
	OUT OF SCHOOL WORK.		George Her- bert's 'Let all the earth in every corner sing.'
	Making of a Flo- ral Calendar.		Milton's metri- cal version of Psalm CXXVI., 'Let us with a gladsome mind.'
	Competition in growing bulbs and hardy annuals or vegetables		
	Chrysalis hunting.		

APPENDIX III.

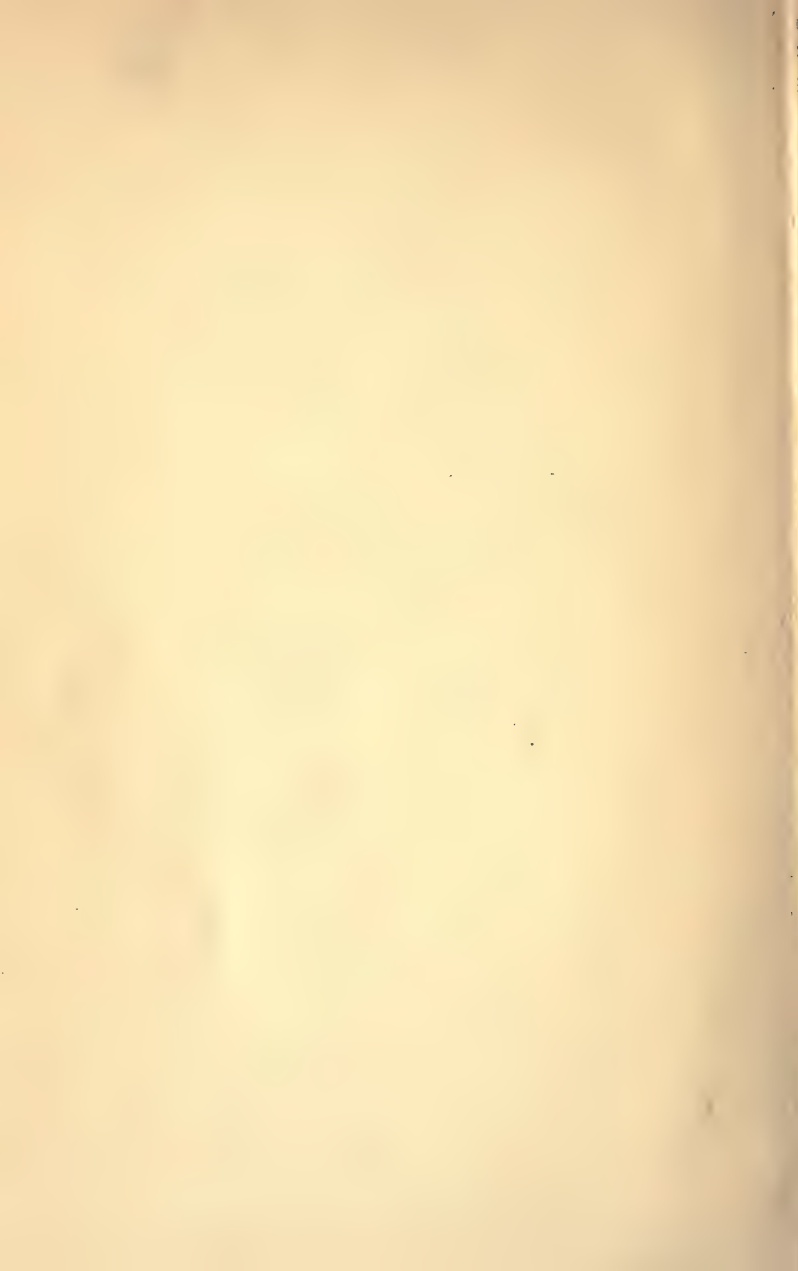
CONSPECTUS OF EDUCATIONAL ORGANISATION
IN SCOTLAND.

CONSPECTUS OF EDUCATIONAL ORGANISATION IN SCOTLAND (1904).

(Issued by the Scottish Education Department and reprinted by permission of the Controller of His Majesty's Stationery Office.)



NOTE.—The main change since 1904 lies in the supersession of the pupil teacher system by the junior student system, under which young persons holding the intermediate certificate may be nominated as junior students and begin their professional curriculum.



APPENDIX IV.

SYLLABUS OF MORAL AND CIVIC INSTRUCTION.

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INFANTS

(under 7 years).

1. *Cleanliness.*

- (a) Clean hands, faces, and clothes.
- (b) Clean habits—*e.g.* the proper use of the lavatory.

2. *Tidiness.*

- (a) In the home, school, and street.
- (b) Personal tidiness.
- (c) Care of furniture, books, toys, and other property.

3. *Manners.*

- (a) Greetings at home and at school.
- (b) Behaviour at meals.
- (c) Punctuality and promptness.

4. *Kindness.*

- (a) Love to parents.
- (b) Kindness to each other in the home, school, and street.
- (c) Kindness to animals—*e.g.* dogs and cats.

5. *Fairness.*

- (a) Mine and thine.
- (b) Fairness towards others.

6. *Truthfulness.*

- (a) Telling the truth.
- (b) Confidence in parents and teachers to be encouraged.

7. *Courage.*

- (a) When alone.
- (b) Darkness, shadows, and strange noises.

STANDARD I.

(7-8 years).

1. *Cleanliness.*

- (a) Use and care of parts of the body—*e.g.* hair, eyes, ears, nose, lips, teeth, hands, and feet.
- (b) Care of clothing.

2. *Manners.*

- (a) In eating and drinking : moderation.
- (b) In question and answer : politeness.
- (c) In bearing : quietness, unobtrusiveness, patience in waiting.
- (d) Punctuality in the home and the school.

3. *Kindness.*

- (a) To companions at play.
- (b) To pet animals—*e.g.* rabbits.
- (c) To flies, worms, and other harmless creatures.
- (d) To birds : their nests.

4. *Gratitude.*

To parents and teachers.

5. *Fairness.*

Ungrudging disposition, especially when favours are distributed, or when the success of others is under notice.

6. *Truthfulness.*

- (a) In speech : the importance of exactness ; the avoidance of exaggeration.
- (b) In manner : the importance of simplicity ; the avoidance of affectation.

7. *Courage.*

- (a) Cheerful endurance of little pains and discomforts ; manliness and womanliness.
- (b) Tale-bearing : when justifiable—*e.g.* to protect the weak or innocent.
- (c) In relation to creatures inspiring instinctive fear in children—*e.g.* mice, frogs, spiders, and beetles.

STANDARD II.

(8-9 years).

1. *Cleanliness.*

- (a) In the home.
- (b) In the school, playground, and street—*e.g.* to desist from scattering paper and orange peel.
- (c) Neatness in person and in work.

2. *Manners.*

- (a) In speech : courtesy and clearness.
- (b) In bearing : orderliness in the streets.
- (c) How to perform a simple service—*e.g.* how to carry a message.

3. *Honesty.*

- (a) Respect for the property of others.
- (b) Restoration of lost property.
- (c) Preserving and protecting property at home, at school, in parks and other public places.
- (d) In work.

4. *Justice.*

- (a) To companions, in the school, playground, and home.
- (b) To the less fortunate—*e.g.* the weak, imbeciles, stammerers, deformed.

5. *Truthfulness.*

Promises and confidences.

6. *Courage.*

- (a) To follow good example and to resist bad example.
- (b) To confess faults or accidents.
- (c) Under difficulties : self-reliance.
- (d) In bad weather—*e.g.* not to fear thunder and lightning.

7. *Self-control.*

- (a) In food : preference for plain and wholesome fare.
- (b) In bearing : the avoidance of wilfulness, peevishness, obstinacy, sulkiness, violent temper, and quarrelling.
- (c) In speech : the avoidance of rudeness and hastiness.
- (d) In thought : checking of evil thoughts.

8. *Work.*

- (a) Helping in the home.
- (b) The value of industry in the school.

STANDARD III.

(9-10 years).

1. *Manners.*

- (a) Refinement of language.
- (b) Behaviour in public places, decency.
- (c) Unselfishness.
- (d) Respectfulness towards the aged.

2. *Humanity.*

- (a) Personal help to those in need.
- (b) Making other people happy.
- (c) Kindness to animals.

3. *Obedience.*

- (a) Immediate and hearty obedience to parents and teachers.
- (b) Respect for rules and regulations.

4. *Justice.*

- (a) In thought, word and act.
- (b) Forbearance.
- (c) Forgiveness, remembering our own faults.

5. *Truthfulness.*

- (a) All the truth and nothing but the truth.
- (b) Avoidance of prevarication and withholding part of the truth.
- (c) Avoidance of deception through manner or gesture.
- (d) The importance of frankness.

6. *Order.*

- (a) The value of system—*e.g.* a place for everything and everything in its place.
- (b) The value of punctuality.
- (c) The value of promptness.

7. *Perseverance.*

- (a) In work : hard or distasteful tasks.
- (b) In play, fighting out a lost game.
- (c) In self-improvement.

STANDARD IV.

(10-11 years).

1. *Manners.*

- (a) Cheerfulness : evil of grumbling and fault-finding.
- (b) Self-consciousness : evil of conceit and shyness.
- (c) Modesty.
- (d) Self-respect.

2. *Humanity.*

As shown by public institutions—*e.g.* the fire brigade, lifeboat, lighthouses, hospitals, asylums, Red-Cross Society.

3. *Honour.*

- (a) In the eyes of others : trustworthiness.
- (b) In the eyes of self : self-respect.
- (c) Avoidance of false pride.

4. *Justice.*

- (a) To others—*e.g.* not to spread infection.
- (b) Avoidance of cruelty to animals in pursuit of fashion, amusement, cruel sports—*e.g.* egret's feathers, the bearing-rein, pigeon-shooting, the docking of horses' tails.
- (c) The justification for restraint and punishment in the home and the school.

5. *Truthfulness.*

- (a) In reporting : correctness ; avoidance of slander and gossip.
- (b) In action : candour ; not to act a lie.
- (c) In thinking : eagerness for the truth.
- (d) Not to shirk a difficulty by a pretence of understanding.

6. *Prudence.*

- (a) Need of forethought and care in speech and action.
- (b) Temperance in eating and drinking, in work and in pleasure.

7. *Courage.*

- (a) The importance of courage ; avoidance of bravado.
- (b) Presence of mind, avoidance of panic.

8. *Work.*

- (a) Pride in thorough work.
- (b) Use of leisure time : value of hobbies.

STANDARD V.

(11-12 years).

1. *Habits.*

- (a) How acquired.
- (b) How cultivated and avoided.
- (c) Harmfulness of juvenile smoking.

2. *Manners.*

- (a) Courtesy and respect towards all.
- (b) Self-restraint.

3. *Patriotism.*

- (a) Pride in one's school and loyalty to it.
- (b) Duty of local patriotism: how to serve one's town or village.
- (c) The value of local institutions.

4. *Justice.*

- (a) To all human beings, irrespective of sex, age, creed, social position, nationality or race; and to animals, tame and wild.
- (b) Charitableness in thought.
- (c) The value of courts of justice.

5. *Truthfulness.*

- (a) Respect for differences of opinion.
- (b) Living for truth: readiness to receive new truths.
- (c) What men have sacrificed for truth.

6. *Zeal.*

- (a) The value of zeal and energy in overcoming difficulties.
- (b) The dangers of misdirected zeal—*e.g.* bigotry, fanaticism.

7. *Work.*

- (a) The necessity for and dignity of labour.
- (b) The earning of a living: different pursuits—their responsibilities and social value.

8. *Thrift.*

- (a) Money: its uses and abuses.
- (b) Economy in little things.
- (c) Wise spending: avoidance of extravagance and wastefulness.

STANDARD VI.

(12-13 years).

1. *Manners.*

- (a) As shown by dress.
- (b) By choice of friends, literature, and amusements.
- (c) By kindness to younger children.
- (d) In boys : by special courtesy to all women and girls.

2. *Courage.*

- (a) Heroic deeds done in the service of man : self-sacrifice.
- (b) Every-day heroism.
- (c) Chivalry : devotion of the strong to the weak.
- (d) Moral courage.

3. *Patriotism.*

- (a) Love of country : national emblems.
- (b) What our forefathers have earned for us—*e.g.* liberty, social and political institutions.
- (c) How each may serve his country and posterity.
- (d) The Sovereign : his power, influence and responsibilities.

4. *Peace and War.*

- (a) The value of peace and her victories.
- (b) The duty of citizens in time of war.
- (c) The evils of war.

5. *Justice.*

- (a) Love of justice.
- (b) Just and unjust relations between employers and employed.
- (c) The rights of animals.

6. *Ownership.*

Talents and opportunities : responsibility for their use.

7. *Thrift.*

- (a) How and why to save : Savings' Banks.
- (b) The cost of drink to the nation.

8. *Truthfulness.*

- (a) Conquest of science over ignorance and superstition.
- (b) Progress of truth.
- (c) Love of truth.

9. *Conscience.*

- (a) The claims of conscience, individual and social.
- (b) The enlightenment of conscience.
- (c) The development of conscience.

STANDARD VII.

(13-14 years).

1. *Patriotism.*

- (a) The vote : its nature and responsibilities.
- (b) Local government.
- (c) The nation and its government.
- (d) Society as an organism : its development through the family, tribe, and nation.
- (e) Universal brotherhood.

2. *Peace and War.*

- (a) International relations : how nations can help each other.
- (b) Value of arbitration.

3. *Justice.*

- (a) The development of the idea of justice from the earliest times.
- (b) The development of the humane spirit in laws.
- (c) The development of the idea of equality.

4. *Ownership.*

- (a) Individual and collective ownership.
- (b) Responsibilities of ownership.
- (c) Care of borrowed books, tools, etc.

5. *Thrift.*

- (a) Simplicity of living.
- (b) The evils of debt.
- (c) The evils of betting and gambling : meanness of the desire to get without rendering service.

6. *Co-operation.*

- (a) Between citizens.
- (b) Between nations : in commerce, art, and thought.

7. *The Will.*

- (a) The training of the will.
- (b) The right to be done intelligently, unhesitatingly, thoroughly, cheerfully and zealously.
- (c) Danger of mental and moral sloth.

8. *Self-respect.*

Self-respect and self-restraint in thought, word, and act.

9. *Ideals.*

The value and beauty of an ideal for life.

NOTE.—All information about the Moral Education League may be obtained from the Secretary, 6 York Buildings, Adelphi, London, W.C.



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Williams # Education, a
survey of tendencies. --.

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